The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME XLVI.

JACKSON, MISS., October 16, 1924

NEW SERIES.
VOLUME XXVI. No. 42

Senator LaFollette is on record in Congress as opposed to prohibition. Those who favor prohibition will hardly favor LaFollette.

A Presbyterian college in Knoxville, Tenn., announces that it "is in no sense a sectarian school inasmuch as the students are drawn largely from other denominations." The word sectarian seems to mean most anything you choose to make it, according to the purpose in hand.

"Letting the cat die" used to be and still may be a diversion of children. It meant that the child occupying the swing was permitted to keep his seat until the swing should slow down and finally quit moving. Somehow we have been made to think of this when we have seen speech makers trying to conclude their address and didn't seem to know how to get off. It is generally better to jump, and not wait for the cat to die.

Evangelist Raleigh Wright says: Home Board Evangelists Raleigh Wright and Theo. H. Farr have just closed an unusually fine meeting at Haleyville, Ala., Rev. V. C. Kincaid, pastor. The crowds were great, the spirit fine, the ingathering large, and the offering bountiful. It was our joy to be with this fine church and pastor last year. The two meetings netted 134 additions, and the combined offering was $650.

Dr. A. A. Kidwell, from South Africa, said to be a prominent religious worker, has been studying the condition of the Negro in America and says that the relations of the races in South Africa are much more difficult than in this country, and that the natives in Africa labor under much worse handicaps. He was impressed with the wonderful progress the Negro has made in America, both in education and in business.

E. S. P'Pool, Hattiesburg, Miss., Home Board Evangelist, opens his fall campaign in Kansas City, Mo., October 12th, where he will be engaged till Christmas. From January till June he will be in meetings in Florida, opening his campaign in that state with Dr. A. J. Holt at Punta Gorda.

Miss Dorothy P'Pool, a graduate of Mississippi Woman's College, and of the Baptist Bible Institute and of special musical training in Denver, will be her father's director of music and leader of young people in personal work.

A former Mississippian living in another state wants to sell $7,000.00 worth of Mississippi College Endowment Bonds right away. These bonds are a fine investment, bearing six per cent interest, non-taxable. The editor can put you in touch with the brother who has these bonds, if you wish a fine investment for that amount.

The gentle spirit of G. A. Gunter entered the Father's House on Saturday, October 4th. He was the father of our efficient Mission Secretary, Dr. R. B. Gunter. He leaves one other son, G. E. Gunter of Leake County, and his bereaved widow. Those who knew him speak of him as one who inspired the confidence of all his friends and the genuine reverence of his sons. He had been in failing health for some time. Dr. R. B. Gunter was summoned to his bedside and reached him in time to be among the group who watched his spirit pass. Our sympathy goes out to those who feel the loss, and with them we know how to be grateful for the blessing of a godly father.

THE COMING STATE CONVENTION

The next meeting of the Mississippi Baptist State Convention with ministers' meeting will be held in the First Baptist Church, Hattiesburg, November 10-13, the other Baptist churches of the town co-operating as hosts. The various committees are at work preparing to make the stay of the messengers and visitors as comfortable as possible while they sojourn among us.

For their own comfort as well as the convenience of the committees we are asking all who expect to attend to send in their names at the earliest possible moment and to indicate whether they will come by train or automobile. On arrival all guests will report to the assignment committee at the First Baptist Church. Send names to Dr. J. L. Johnson, Chairman, Sta. B., Hattiesburg, Miss.

The entertainment will be, as usual, on the Harvard plan, lodging and breakfast furnished. Do not fail to send in your name and if for any reason you find you can not come, please send a card stating your inability to come.

—W. F. Yarborough, Pastor,
First Baptist Church.

Mr. C. S. Leavell has resigned as superintendent of Central Baptist Sunday School in Memphis to enter Columbia University to study journalism.

Pastor Wooten has been given a leave of absence from Bogue Chitto Church to spend a while at the Louisville Seminary.

Dr. Harry Emerson Fosdick has offered his resignation as preacher for the First Presbyterian Church in New York. It lies over to be acted on by the presbytery a month hence. Some months ago the Presbyterian General Assembly required that he resign or join the Presbyterian Church. He is a member of a Baptist Church.

Madison County is one of the best farm sections in the state and the people are generally prosperous. But it has only eight Baptist Churches. There is room for more and need. The county association met at Flora and was well entertained. It was for only one day as the County Fair met the next day. And the meeting was divided into two parts: the men meeting in the Baptist Church and the women in the Methodist Church throughout the day except during the time of the sermon. The women reported a very interesting meeting. The men had a fairly good corporal's guard and the speaking and reports were good, but could hardly be expected to awaken great enthusiasm. It was the only association we have seen this season at which they did not have a well filled house. The brethren and the sisters ought to have a get together meeting. Brethren White of Canton and Lane of Flora were retained as moderator and clerk. Brother Welch preached a great sermon on "The Baptist Message". Brother May reported on Education and made a good address. Brother Welch did the same for Missions, and Brother Blass for Benevolence or Social Service. On this last subject Dr. T. J. Bailey spoke of the old preachers, and prohibition. Mrs. Hartfield and Mrs. Golightly gave needful information about the hospitals and the editor spoke of the closing of the old Campaign and the opening of the new.

It is said that the Presbyterian Church at Basking Ridge, N. J., spent $3,393.00 last year to save a tree. They must have money to burn. That money would have kept a half a dozen young folks in college or paid the salaries of about four or five missionaries.

The First Baptist Church of Jackson, Tenn., of which Dr. John Jeter Hurt is pastor, shows in its annual letter to the district association contributions of $52,608 and additions to the membership of 196 during the past year. Pastor Hurt has led revival meetings in his own church, at Alamo, Tenn., Louisville, Miss., Bolivar, Tenn., and West Point, Miss.

Dr. B. H. DeMent writes from New Orleans: Notwithstanding strong inducements to become pastor of First Baptist Church, Beaumont, Texas, and of the Grove Avenue Baptist Church, Richmond, Virginia, Dr. R. G. Lee has decided to remain with the First Baptist Church of New Orleans. This is a great joy to the Baptists of New Orleans and Louisiana, for the Lord is blessing Dr. Lee wonderfully in his present pastorate.

Brother Fleetwood Ball says in the Baptist and Reflector:

Rev. E. H. Marriner has resigned the care of the church at Humboldt, Tenn., after serving four and a half years in order to accept a call to the pastorate at Leland, Miss., effective October 1st. During his ministry at Humboldt, there have been 400 additions to the church and a three-story Sunday School annex has been completed at the outlay of about $30,000. The membership now totals 650. It is a source of keen regret to lose Brother Marriner from Tennessee.

Columbus Association is now composed of the two counties of Lowndes and Clay, two other associations having been formed in other parts of its old territory. This leaves about sixteen churches and some of them among the strongest in the state. The meeting this year was with Pleasant Hill Church, of which Brother J. D. Newton is pastor. The old officers were re-elected and "business as usual" was their slogan. Pastor J. D. Franks began the meeting with a helpful devotional service. The introductory sermon was by Pastor E. J. Caswell on "Hands" as an index of occupation, fellowship, friendship, covenants of service, forgiveness, etc. We heard many expressions of appreciation. Brother T. M. Jacobs conducted the afternoon devotional service, emphasizing devotion to the church and dependence on the Holy Spirit. Dr. J. D. Ray of Starkville, former moderator, was introduced as a visitor and made a good address on Christian Education. Other visitors were Judge C. P. Long, and Pastor Purser of Tupelo, but they got away before they could be drafted for a speech. The editor was worked overtime, being called on for some remarks on The Baptist Record, Christian Education and the 1925 Program. The fellowship of the brethren and sisters were fine in the house and out of it, especially at the hospitable dinner table. The meetings continued for two days more; but it was not the privilege of this writer to remain. We are under obligations to Pastor and Mrs. Franks for courtesies most Christian and fraternal.

TEACHING EVOLUTION
No. 3

If the Bible be given up for evolution, we are left without a moral standard. "The **protection** of the weak by the **strong**" gives place to the "survival of the fittest". This is frankly admitted by those Evolutionists that have the courage to do so. Darwin, as quoted by Bryan, says: "We build asylums for the imbecile, the maimed and the sick; we institute poor laws; our medical experts exert their utmost skill to save the lives of every one to the last moment." There is reason to believe that vaccination has preserved thousands who from weak constitutions, would have succumbed to smallpox. Thus the weak members of civilized society propagate their kind.

No one who has attended the breeding of domestic animals will doubt that this must be highly injurious to the race of man." Get the meaning of the statement. It is a drawback to the progress of the race to have charitable institutions. Paul in Rom. 15:1 said: "Now we that are strong ought to bear the infirmities of the weak and not to please ourselves." Nietzsche, who is credited with directing German thought in a large degree said, "Jesus was the greatest enemy of the human race because he taught this benevolent spirit." A prominent preacher had an interview with young Leopold recently. After declaring his belief in Evolution and that Genesis is a fiction, in answer to the question, "Where does moral responsibility come from?" promptly replied that there is no such thing as moral responsibility. He was strictly logical. It is the Bible or chaste marriage, the basis of the home, of connubial, parental and filial love reduced to mere animal comradeship, if evolution is the truth. It is the law of God or the law of the jungle. There is no place for conscience in the theory of Evolution for without God to approve the right and condemn the wrong that blessed boon that we call peace, the gift of the Savior (see John 14:27) could never shed its benign influence on our spirits giving us that inexpressibly sweet consciousness of the Divine approval. On the other hand there would be no monitor restraining us from the most depraved acts of lust and brutality.

—J. P. Williams.

THE CHRISTIAN WORK AND THE SOUTHERN BAPTIST CONVENTION
By George W. McDaniel, D. D.

A country preacher in a Southern State called my attention to an editorial appearing in "The Christian Work" shortly after the meeting of the Southern Baptist Convention, held in Atlanta. The injustice was so manifest to Southern Baptists that a letter was written the publication in the hope that it might make correction. No notice was taken of the communication. Sufficient time was allowed to lapse and our church secretary enclosed stamps for a copy of the issue containing the communication. Instead of sending what was ordered a copy of the issue attacking the Convention was received. A second time stamps were sent with the request for the issue containing my reply to the editorial underscored. Written at the bottom of the letter in red ink was the following: "This was not pub'd so we return stamps herewith."

In the interest of truth my letter to the publication is herewith printed:

The Christian Work.—I was astonished at your editorial on the Southern Baptist Convention. You say the Convention "achieved one notable success. It established the principle that truth can always be ascertained and settled by vote." You then proceed to intimate that the Convention took the position of the Roman Catholics.

Presumably, an editor does not write without first being careful to inform himself. Will you be so obliging as to cite for your readers the action of the Convention which justified your heated editorial?

The Convention adopted a clear and militant report upon Social Service, but you make no mention of that vote. The Convention adopted a memorable report looking towards the completion of the 75 Million Campaign, but you make no mention of that vote. The Convention, with heartiness and unanimity, launched a comprehensive program for missions and beneficences for 1925, but you make no mention of that. The Convention protested against religious persecution in Roumania and appealed for religious freedom, but you make no mention of that. The Convention took significant action upon other important matters which you do not condescend to notice. The Convention appointed a competent "committee to consider the advisability of issuing another statement of the Baptist faith and message" and to report at the next Convention, but you make no mention of that action. You ignore every action of the Convention and send forth to your readers a caricature of the Convention based upon the assumption of something the Convention did not do.

To Southern Baptists, who are informed as to the facts, your editorial was ridiculous. For others who have not the opportunity to know the facts a correction should be made. In an old book is written, "Thou shalt not bear false witness against thy neighbor."

George W. McDaniel,
President Southern Baptist Convention.

Comments by Religious Herald

Apparently, the editor of the Christian Work has an obsession against the traditional interpretation of the Bible and a personal antipathy for Southern Baptists. In the issue of his paper for June 14th he deals with the recent session of the Southern Baptist Convention critically and unjustly. He does not mention the many constructivt acts of that body. Were they not worthy of his notice? He publishes a diatribe against the Convention which is as unfair as it is false. He charges the Convention with doing what was never done, and upon the basis of his false charge attempts to hold up the Convention to ridicule. He may succeed among the uninformed, but among those who know the facts he makes **himself** ridiculous.

If this editorial is an index to the reliability of what the editor writes, his editorials are utterly unreliable and no one can accept what he writes as **true** to the facts. His paper purports to be "A Religious Weekly Review." Great wrongs have been perpetrated in the name of religion. One is amazed that, in this age of enlightenment, the editor of a paper which asks for the patronage of intelligent and truth-seeking people, could be so biased and could write out of the fullness of such abysmal ignorance. He actually accused the Southern Baptist Convention of adopting the policies of Roman Catholicism. Southern Baptists deny his statement about their Convention. They utterly repudiate the attitude erroneously attributed to them. The man who has so flagrantly misrepresented them has no right to expect them to follow him in anything anywhere. We know that what he says about us is not true. We would be inclined to put the question mark after what he says about others. Prejudice is the parent of injustice and injustice is the near relative of bigotry. The Christian Work's editorial on Southern Baptists reeks with prejudice and perpetuates injustice which no just man will inflict and no true man will bear without resentment.

We do not seek accord with the avowed liberalism of the editor of Christian Work. Least of all would we desire accord with his intolerance. We do seriously object to his manifest animus. The haste with which he plunges into an indictment of 27,092 white Baptist churches, with a membership of 3,494,189, is such as one would not expect in even a youth who writes editorials.

Pastor T. J. Moore resigns at Sidon over the protest of his church after three years of successful work. In this time one third of the present membership has been added, Sunday School attendance doubled, the budget system adopted and an $8,000 church house built.

COUNTRY PREACHERS

I write this with some hope that it may catch the eyes of members of our country churches and cause them to enquire whether it may be that their pastors, for want of the support entitled to, are handicapped similarly. I write in no braggadocio spirit, for, God knows, I say the truth, I lie not when I say I am heartily ashamed of my unfaithfulness to the Master in the work which He gave me to do; for I now believe that, had I given myself wholly to it, He would have cared for me and mine. Was I not His servant? And had He not said, "The laborer is worthy of his hire"? Had I done the service fully I would have had full hire. My more than half century in the ministry was mostly given to country churches and I wish to say that it was not for want of ability, nor love for me, nor lack of interest in the work, that they did not support me, but for lack of instruction. Some may say, why did you not tell them of your dire need? It would have crippled me in my work because of the fact that a large element of the people would have believed that I was a money preacher in the work for the money in it. It seems to me there is a lack in our denominational machinery, or proper instruction would be given to our country people in such a way that they would appreciate it and do their duty. I love the country people. I have greatly enjoyed my labors among them. They are God's nobility whom I feel our denomination has neglected too much. God bless them.

I desire to say a few things about some sacrifices necessary to my work. I sometimes walked to my churches, as far, in some instances, as twenty-five miles and back. The roads were wellnigh impossible to ride and the means to pay railroad fare was nil. The railroad bed had good clay ballast which made it fairly good walking.

Again, I nodded many nights in railroad waiting-rooms for want of money to pay for a bed. Again, I sometimes wore clothing that subjected me to criticism for want of the wherewith to purchase better. One time I rode several hours through a driving snow storm to preach. Do you say that was silly? I think it was not. After I got my consent to yield to the impression that the Lord wished me to be a preacher, I regarded it a **very sacred** duty. And I had read of a Kentucky pioneer preacher who rode many miles in a snow storm to preach, finding a congregation of one to whom he preached 10 or 15 minutes. While he was on his knees in the closing prayer, his congregation slipped out. Many years later these two men met in Texas to learn that the brief sermon of that time was used of God in converting the congregation and for years he had successfully preached the gospel. I knew not but that the Lord might have a specific purpose in my going in that storm.

Another time I traveled several hours to preach, leaving a child supposed to be in a dying condition. My wife begged me not to go. I had a good doctor and nurse with the child. I regarded it a sacred duty to go, besides I could do the child no good. I also felt that by hastening, I would get back in about six hours, the Lord could spare the child; and, if she died, I would be back in time to arrange for her burial. The child lives today. I mention this to show that country preachers are willing to make sacrifices for the Master's work more than is supposed.

Do you say such sacrifices were uncalled for? I think they were. I am an ex-Confederate soldier and I suffered vastly more in service to that cause. Hence I am heartily ashamed that I have not given myself unreservedly to the work and leave the care of me and mine to Him who loved me and gave Himself for me.

—Old Iota P.

Pastor H. M. King says the Second Church in Jackson has already paid more than the quota apportioned them. And he has the figures to show it. The quota was $50,000. They have paid to date $50,337.71, and they are still going strong.

THE 1925 PROGRAM FOR SOUTHERN BAPTISTS

By M. E. Dodd, D. D., Chairman

"Fifth, We recommend that there be a General Committee, with headquarters in Nashville, for the promotion of this program, consisting of the General Secretaries, State Secretaries, Secretary of Laymen's Movement, President and Secretary of the W. M. U., Presidents of the three South-wide institutions and ten others, three of whom shall be women and the remainder pastors and laymen. The expenses of the meetings of the Committee to be borne by the several states, boards and institutions represented, except for the ten members at large, whose expenses shall be charged to general expenses. We favor the election by the Committee of a competent general director, who shall be under the direction of the Committee. The Committee to employ such help as may seem advisable.

"Sixth, We recommend that we undertake to raise for South-wide objects during 1925 the sum of $7,500,000.00, the same TO BE ALLOCATED AS FOLLOWS:

Foreign Missions	47%
Home Missions	20%
Christian Education	20%
Ministers' Relief and Annuities	10%
New Orleans Hospital	3%
Total	100%

The percenatges recommended for Home and Foreign Missions have been arranged for the purpose of restoring to those Boards the funds heretofore loaned to the two Seminaries and the Baptist Bible Institute.

The 20% allocated to Christian Education to be apportioned as follows:

Southern Baptist Seminary	10%
W. M. U. Training School	1%
Southwestern Baptist Seminary	4%
S. W. Training School	½%
Baptist Bible Institute	3%
Education Board	1%
Negro Seminary	½%
Total	20%

Item Five of the recommendations of the Committee on the Future Program for the last Southern Baptist Convention does not need any comment. The provisions of that recommendation have already been carried out.

Item Six, as above, is the very heart of the whole report, because it has to do with the causes in the interest and support of which the whole program is promulgated.

Basis For Percentages Given

The question was asked several times on the floor of the Convention and may yet be in the minds of many: Why 47% for foreign missions and 20% for home missions?

This question may be answered and I trust will be made clear to all, as follows:

The Committee which worked out this program requested from the boards and institutions which were to participate in the funds raised, that they present a statement of their needs for the current year 1925. The Foreign Board's request was for $4,046,300.00. The Home Board asked for $1,685,637.00. The Foreign Board's statement of needs is about 55% above that of the Home Board. The Committee apportioned to the Foreign Board 53% more.

Since the launching of the 75 Million Campaign, the Foreign Board has extended its work, practically doubling the fields which it was occupying five years ago. This has greatly increased the demands upon this Board.

It should be remembered also that the Foreign Board is conducting hospitals, schools, colleges, seminaries, evangelistic and benevolent work in all of its fields. While in the homeland this work is divided among the orphanages, educational boards, state missions and home missions. So that if all these were added together, it would be seen that a great deal more is being done for the same objects in the homeland than is being done through the Foreign Board in the foreign fields. Furthermore, the committee was not insensible to the rising tide of interest among our people in foreign missions. From practically every quarter there comes a practically unanimous voice from pastors and people that in our Future Program we must major upon missions and especially upon foreign missions.

Allocation to Education Explained

The allocation of 20% to Christian Education may, upon first thought, appear to some to be large, but when it is noted in the second paragraph that this 20% is to support our three seminaries, the training schools and the Education Board and the Negro Seminary, it will not so appear. In the support of ministers and missionaries in these institutions, there has been the highest kind of missionary work. Also the building program of the Louisville Seminary made it necessary to allocate a larger percentage to that institution at the present time than will be required in future programs.

The more one studies this part of the program, the more one will be able to see the wisdom, justice and the fairness of every item in it. There will appear no reason at all for any state, association or church to change the percentages of its gifts from those recommended here.

Convention's Rights Defined

Certainly none can gainsay the right of the Southern Baptist Convention to allocate its own funds. The Southern Baptist Convention and the state conventions stand in this regard very much in the same situation as the federal government and state governments. The Southern Baptist Convention occupies the same territory as the various states and has the same independent right of approach to the sources of its income and the right of allocating that income as it sees best. This, every clear thinker will be able to see as being fundamentally and elementally sound.

Furthermore, as a matter of expediency, it is better for all to conform to this program. If one group, state, association or church should, for a reason satisfactory to themselves, change these percentages, then another state, association or church could do the same thing, giving the preference to whatever institution or cause was left out by the former group, thus correcting what they would consider a wrong. This policy followed out would soon throw our whole Convention into conflicting and contending elements. It would also force some groups to take care of certain causes neglected by other groups and thereby prevent all of our people from having any part in the whole program. It were far better every way for all of our people to regard each other in brotherly love and to join heart and hand for the whole program. "All the people at all the tasks all the time" would be a worthy motto for us to carry out.

State Objects Included

The above items provide only for our South-wide objects. At the Convention the question was asked: "What about our Orphanages?" As there is no South-wide Orphanage, each state will of course take care of its own orphanages out of the amount which it adds to the above for state interests. Likewise state missions and schools will be taken care of.

The $7,500,000.00 is as small a figure as could be set for Southwide objects. It is one-half of one-fifth of the 75 Million which covered five years. Most of the states have already voted to divide next year's funds fifty-fifty as between state ond Southwide objects. These are also the states from which the largest amounts come. And one state, Maryland, proposed to give 56% to Southwide objects. This makes it clear that the total amount for the states and Southwide will only be slightly over $15,000,000. It is not at all unreasonable to say that this ought to be done with all ease. For three million members this would be an average of only $5.00. If we should succeed in reaching only one-half of the membership, it would only be $10.00, or less than $1.00 per month, 20 cents per week. Is not this in reality a pitiably small amount to anticipate?

There were 5,000 messengers and visitors to the Atlanta Convention. If each one of these had an average of $75.00 expenses in going to and returning from the Convention, this multiplied by 20 would be the $7,500,000 for Southwide objects. There are many ways in which it can be figured out that this money can be easily raised. It is only a question of how many people believe it can be done and how many are willing to work at it with all might and main until it is done. There isn't any question but what our people have the money. There isn't any question but what they are willing to give it. They are giving money for all sorts of good causes. They are spending money for all sorts of personal comforts. It is just a question of leading them to give their money to these causes of first importance and to which we owe our first obligation.

I believe with all my heart that on November 30th-December 7th our people will send in pledges more than $15,000,000.

THE BAPTIST BIBLE INSTITUTE OPENS

The Baptist Bible Institute has just begun its seventh session under favorable auspices. We have already passed the two hundred mark, representing nineteen states and several foreign countries. The indications are that we shall have the best session in every way of our brief history.

The opening address was delivered by Dr. J. E. Gwatkin on "Christian Character, the Dynamic of the Kingdom."

Miss Cora Gaines succeeds Miss Mary Cason as Superintendent of Women. Miss Cason resigned her work with us to take a position with the Sunday School Board, Nashville, Tennessee.

Dr. J. E. Dean was installed as Assistant Professor of Old Testament Interpretation.

Prof. L. G. Cleverdon has been given a leave of absence, and is spending a time at the Baptist Sanatorium at El Paso, Texas. It is hoped that his health will be restored in a few months.

Miss Elise Lynch, a graduate of Limestone College, Gaffney, S. C., and prospective missionary to China, is teaching kindergarten, B. Y. P. U. and W. M. U. work.

Prof. Cleverdon's classes are well cared for in his absence.

Mr. N. T. Tull, our Business Manager, has entered upon his work with wisdom and skill.

The professors report interesting experiences during vacation. They engaged in a variety of services—protracted meetings, encampments, assemblies, etc. Dr. C. C. Carroll and family spent the summer traveling in Europe.

The first day of October was our Missionary Day. It was begun by an early morning prayer meeting, and the day was full of good things. Rev. W. E. Gwatkin, pastor of the Baptist Church at Pineville, Louisiana, delivered a vigorous and appealing address on "Watchful Witnessing for the Welfare of the World." He is a brother of Dr. J. E. Gwatkin of the Institute. The two Gwatkin brothers and the President were class mates both at the University of Virginia and at the Southern Baptist Theological Seminary. Thus the occasion had some elements of deep personal interest.

The spirit of the school improves with the passing of the years. Even the visitors are impressed by the quiet seriousness and joyfulness of the Baptist Bible Institute family.

We hope that any preachers, laymen or women, interested in better equipment for service, and who feel inclined to come to the Baptist Bible Institute, will correspond with the President. A glad and helping hand will be given to all who want to prepare themselves for kingdom service at home of abroad.

B. H. DeMent, Pres.

Dr. R. B. Gunter was called to the bedside Saturday of his father, who is seriously ill.

Must be jazz. Some flowers are said to lean away from music.

The Baptist Record

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BAPTIST BUILDING
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY
P. I. LIPSEY, EDITOR

SUBSCRIPTION: $2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

PERFECTED TOGETHER

Paul had a problem on his hands in the church at Corinth. He felt a special responsibility for these people, for it was he who brought them into the kingdom. But they were an untamed, undisciplined bunch. Like the genuine Baptists they were, they had the bump of individuality strongly developed. Religion begins of incessity with the individual as the unit in the kingdom and develops strong individual traits of character. Each and every and whosoever are characteristic words of the gospel.

A church is unlike any other organization in that it is made up of all sorts of people. Other organizations are formed on the basis of similarity of tasks, likeness of occupation, degrees of intellectual or social culture, or neighborhood or personal interests. The members select their associates. But in a church it is different. They are of all responsible ages, all occupations, all tastes and all degrees of culture. There is no no restriction and no limit, and they all belong.

Now anybody can see that this situation immediately presents a problem. There must be a unifying force and a willingness to be unified. So—Paul says to these individualistic Corinthians, "I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfected together in the same mind and in the same judgment." The ground of their unity is in "the name of our Lord Jesus Christ." Here is our common interest, welfare and life. But the appeal is made to them that they will address themselves to being "perfected together." Or as the old version says "perfectly joined together." This word joined together is the same as our word articulated. That is to say it is from this word that we get our word articulated.

The dictionary will tell you that this word has reference to the fitting in and fitting together of the several parts of anything so that they perform their function properly, in harmony with the whole scheme and purpose of the entire body or machine. The joints of the body articulate when they fit together properly and work smoothly and efficiently. The Constitution of the United States or of any body whatsoever has many articles or parts which must of course harmonize with each other and enable the whole thing to accomplish its purpose. Man is the only animal that is said to possess the power of articulate speech. He can form words and put them together into sentences, so that the words mean something, convey thought and accomplish a definite and intelligent purpose.

This is the word that Paul uses when he is beseeching the Corinthians to be perfectly joined together. The machine must be put together with every part in its place, no missing wheels or bolts or cogs, no screws loose or "articles" lacking. This is sufficient authority for the complete organization of your church. You may call it departmentalizing it or anything you like. You may call in an "efficiency expert" or you may do it yourself. Of course, it may be over done, but it ought to be done. And if it isn't done, probably there won't be much else done. You may have your boards, or committees, or unions or societies or what not, but the organizing principle is in every living thing and had better be given some chance to work. As Ezekiel says: "For the spirit of the living creature was within the wheels." Where the spirit is there is going to be life and movement and you had better have some wheels for it to run on. You may have your young people's organization and your women's organization, divided and sub-divided. You may have your preaching service, your prayer service, your teaching service and your training service, but be sure they "articulate", that is that they fit together and that they function.

But this word "perfected together" goes further than mere mechanics. It is the root word in "art", "artist", "artistic". And as such indicates constructive ability and the sense of harmony and beauty. Some readers will recognize the New Testament word Kat—artismenoi—meaning thorough going artists. Now an architect is an artist because he has constructive ability, and the sense of harmony, proportion, fitness. A musician is for the same reason, being inventive and able to give harmonious expression to his idea. A good dress maker is an artist for the same reason.

Now Paul wanted these Christians at Corinth to be such a work of art, a complete whole, having unity of design and harmony in expression. Nothing would offend artistic taste more seriously than to see a building partly of Gothic and partly of Grecian architecture. Catawampus is the opposite of Cat-artismenoi. Ladies have an instinctive sense of harmony in colors when they plan a dress, and they know how to conform to it. That does not mean that there must be no variety in color; but it does mean that the colors must harmonize. How to harmonize them, that is the work of art.

Now in the church, as was said in the beginning there is of necessity great variety among the people. They come from all sorts, from all occupations and are of all ages. This is as it should be; but the problem is to produce out of these people of such variety, and out of so many departments and kinds of work in the church and kingdom of God, a harmonious whole, a unit in life and organization and purpose and work. No wonder Paul said, "I beseech you brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing." To vary the illustration a bit further, it is as if the whole membership and organization of the church were an immense orchestra in training for a great oratorio of praise to God. The variety of instruments is multitudinous, from base drum all the way through cornet, piccolo, violin, cello, saxophone, trombone, flute, cymbal, harp, organ and pianoforte. But if they will keep their eyes on the Master and their lives and service in accord with his conduct and his will they will be "perfected together".

ABOUT THE CONFESSION OF FAITH

It is evident now that the messengers of the last meeting of the Southern Baptist Convention didn't get what they thought they were getting, and which many of them wanted. The people generally believed that a Committee was appointed and instructed to bring to the next meeting of the Convention a statement of faith which would be the epitomized statement of what is commonly believed among us. They went home with the expectation that this statement would be prepared and submitted at Memphis next May. It remained for a brother who wasn't at the Convention to discover and report that this was not what the Committee was appointed to do. We are not finding fault with this brother, for he got his information from reading the minutes, while the rest of us got ours from halfway listening to a report of a Committee which was hurriedly read and voted on without discussion. All of which goes to show that your eyes may see better than your ears can hear. And incidentally witnesses to the value of the press. The actual instruction given the committee is "to consider the advisability of issuing another statement of the Baptist faith and message and to report at the next Convention."

This is apt to result in some confusion and in no statement of faith being presented at the next meeting of the Convention. This means delay and of course further discussion. Whatever may be thought of the delay, there can hardly be any objection to discussion. Indeed the discussion of it is about the only way we can get the mind of the brotherhood and arrive at any proper conclusion. It may be that discussion is the only way that the minds of the brotherhood can be got to work at all.

This opens up the whole question as to what confessions of faith are for, when are they called for, and whom are they intended to benefit. It may also raise the question as to who are the proper people to issue statements of faith. These questions may be answered by considering the history of confessions of faith, or they may be answered by considering present day conditions; or the answer may be a composite of both considerations.

There are Baptist confessions of faith which have become historic. They were born of a conflict between opposing ideas. They are the issue of a conflict in some measure between certainty and uncertainty. They are the deposits in definite form of truth arrived at in the crucible of experience and the agitation of conflict. They are the water-lines in the geologic strata of religious history. They mark the progress of faith and certitude. They help to give definiteness to knowledge and faith, just as words and sentences give clearness to ideas and truth. But are they simply relics of theological and religious history, interesting, but no longer needed in the work of present day religion?

It seems that only on one of two conditions could they be out of date; either that religion is dead, static, and has no need for instruments to mark its progress, or that we have attained to a full knowledge of what the New Testament teaches, so that everybody agrees on its meaning and is engaged in its practice. The only other reason we can think of why confessions of faith are out of date and out of order, would be that our theological belief is so primordially nebulous and inchoate as to be unable as yet to fashion itself into articulate expression. Sometimes people who oppose any sort of confession of faith make the impression that their faith is without form and void and that darkness is on the face of the deep.

Now it is evident that religion is not dead and it is going to express itself in both word and deed. No objection to both. Each is necessary to the other. Also it is evident that not all Christians have come to a perfect comprehension of the New Testament or uniformity in the practice of its precepts. We will not do so unless each group shall give voice to its faith. The only way for two people, separated in the darkness from each other, ever to get together is to speak out, and each let the other know where he is. To keep silence is to prevent approach. A clear and positive voice, proclaiming the truth of God will awaken responses in the hearts of people, whether it be a single voice like John the Baptist in the wilderness; or a conference on disarmament composed of all nations. And not only does such a voice bring responses in the souls of men but it discovers correspondence in them. Like joins like and those of a kind get together. Birds of a feather.

A declaration of faith is not only an expression of unity; it is a means of securing unity. It was never intended as a means of division and does not make division. It may reveal divisions which already exist. It may uncover schisms which were not clearly discovered before. This is incidental to the main issue. But no man and no denomination can afford to silence the truth nor muffle its voice for fear of revealing the presence of error. Paul was not afraid of the divisions which the preaching of the truth might make. He said,

"There must be factions among you that they who are approved may be made manifest among you."

It is hardly possible that anybody can believe that there should be no confessions of faith from any source. That would mean no preaching, no teaching, no books on the Bible or theology, and no religious papers. Then who should issue a confession of faith? The natural and necessary origin of a confession of faith is when two people get together for permanent fellowship and service. When two men go into business together it is because they are agreed as to purpose and method of work. The same thing is true in marriage. Agreement is the basis of fellowship and co-operation. That is the basis on which a local church is formed. When a church is organized, a common faith is expressed or implied. It will certainly do no harm to express it. It will save confusion and misunderstanding if everybody comes in with a clear understanding as to what the church stands for and proposes to do. This is the organizing principle and the motivating purpose in the forming of a church.

The same principle works throughout all the denominational organization. Entrance to and membership in a district association is conditioned upon the official acceptance of a confession of faith. There would be no reason for coming without this. So in the larger organization of a state Convention and of the Southern Baptist Convention, these exist for the same purpose as a local church and are called into being to put this purpose into effect, the making of more Baptists and the development of these in Christian life and service.

It is true that it has not been customary for state Conventions and the Southern Baptist Convention to issue declarations of faith. The reason is that they were not thought to be needed. It was not that there was objection on the part of the average Baptist to a confession of faith, for he was accustomed to that. It was not felt to be needed, because it was taken for granted. It was known that these churches were formed on the basis of a confession of faith, and that the membership of the larger convention was uniform in faith and in purpose. This oneness has been expressed in statements of faith by the theological seminaries and by our Foreign Mission Board.

More recently tangential elements have developed among Baptists. There have arisen questions with reference to the faith of some, and it is even debated as to what is Baptist teaching and when is a man a Baptist. It is not within the province of any convention to say what a man may or must believe to be a member of a Baptist Church. But it is its right and duty for the convention to say what we expect and demand of those who represent us in our organized work. It is right that the people in our churches should know what sort of teaching and missionary work they are called upon to support. This statement ought to be sufficiently definite and comprehensive to satisfy every man who is asked to give. At least he may know whether this is the thing he believes and whether he is willing to support what the Convention stands for and works for. It ought also to afford every man and woman who is employed by any of the boards of the Convention sufficient information to know whether he is in harmony with its constituency, and whether or not he fairly and truly represents the people who are supporting him in his work. Then he will know whether he can work in harmony with them or if he must part company with them.

The daily papers report the students of Mercer University (Baptist) of Georgia protesting against the action of the trustees in dismissing the teacher of biology because of his teaching evolution, which goes to show that the poison has been too long in the body.

Pastor L. B. Golden of Pickens has taken his wife to Atlanta for treatment in the hospital. We hope she may soon find relief and health.

A good Sunday School teacher said to us the other day that she studied the Convention Quarterly and Teacher, also the Sunday School Times, but got more real help for teaching the lesson out of Dr. Venable's expositions in The Baptist Record than from all the rest. We hope all our people are availing themselves of these helps.

After three years of service with the Spring Hill Church in Copiah County, H. C. Joyner has tendered his resignation to take effect at the end of the year. The church is in good working order, having a good Sunday School and the young people are doing good work in the B. Y. P. U. They have two unions, a senior and a junior. A fine set of young people with which to work with.



BY THEIR FRUITS YE SHALL KNOW THEM

JUDGED by its results in the strengthening of all our causes and institutions, local and general, at home and abroad, in the increased unity and liberality of our people, and the salvation of hundreds of thousands of lost souls, the 75-Million Campaign has been by far the greatest movement in the history of Southern Baptists.

Witness a brief suggestion of these results in the seven departments of work embraced in that program:

1. It has enlarged our foreign mission force over 100 per cent and won as many new members for our churches there as we had at outset of Campaign after 75 years of effort.

2. It has enabled the Home Mission Board forces to baptize 203,532 persons, organize 1,095 new churches, complete $1,000,000 Church Building Loan Fund, and operate and improve 30 mountain mission schools.

3. Our state mission workers have baptized 240,686 converts, and formed 1,646 new churches, 3,035 Sunday schools, 8,645 B. Y. P. U.'s, and 9,877 W. M. U. organizations.

4. Into our 119 Baptist schools, colleges and seminaries the Campaign has put $7,528,485 in permanent improvements, $2,732,231 in endowment, $1,277,021 in cancellation of debts, $2,910,420 in better maintenance and 8,000 additional pupils.

5. The Campaign has increased the number of Southern Baptist hospitals from 12 to 24; raised the value of hospital property from $2,727,000 to $8,600,268; provided treatment for 195,000 patients and $1,000,000 worth of charity service to deserving poor.

6. Two new orphanages have been provided as result of Campaign, which has put $1,285,000 into better equipment of the 19 Homes, and $2,942,482 into better provision for feeding, clothing and educating 4,000 homeless boys and girls.

7. The Campaign has enabled the Relief and Annuity Board to aid over 1,000 aged preachers and their dependent ones in the sum of $538,544, and gather assets for relief department of over $500,000, and for annuity department of over $1,200,000.

With these results accomplished with the $54,000,000 paid in to May 1, 1924, how much larger things will be made possible if every subscriber will pay up in full, and every non-subscribing Baptist make a liberal thank offering now!

God is looking to every Southern Baptist to do his best.

BAPTIST 75 MILLION CAMPAIGN

Judge C. P. Long has a habit of taking up a collection when his court room is crowded. The money is sent to the Children's Home Finding Society or to the Old Ladies' Home. And they say he is a good collector.

Pastor J. G. Gilmore baptized 12 at the close of a meeting at Shady Grove Church in George County, and several others will be baptized later. He has offered his resignation at Osyka effective January 1st. He has spent five years with them in faithful service in which the church has made progress in all lines. He ought to be kept in Mississippi.

Forty-six have been added to St. Charles Ave. Church in New Orleans in the past few weeks; 394 since Dr. Hamilton began work with them. They expect to build a new church house next year.

Dr. J. T. Christian reports the church at Collins making substantial progress on their new church building of brick, to cost $16,000.00. It will have a basement for Sunday School work and an auditorium to seat 450. Their former house was blown away by the storm last spring.

There was never a time when the county papers were giving as much space to religious matters as now. And there was never a time when the moral tone of the papers was so good. Every family should have the county paper come into the home. The papers, both daily and weekly, are finding that there is no news of more interest to the people than news about the churches.

A disastrous fire swept away half of the business houses in the village of Florence in Rankin County. Some of our brethren suffered heavy losses.

THE GOOD SAMARITAN

As the man from Samaria saw
The other wounded and bleeding,
He did not ask after creed and law
But knew what the sufferer was needing.

Nor did he leave him like Levite and Priest
In dust and blood to welter—
But tended him, lifted him on his breast
And bid him to care and shelter.

Oh spirit of Love, oh spirit of Christ
That asketh no "Where", nor "Whither"?
For nigh on two thousand years thou triest
To bring the Millennium hither!

But we, like wanderers warned in vain,
Greedy for lust or treasure,
To Jericho we set out for gain—
To Hell in quest of pleasure.

Sometimes—yea, sometimes, by God's own grace
When robbers stripped and beat us,
The Good Samaritan's kindly face
With comfort and care will meet us.

And it is for such good Samaritans
That God in His endless kindness,
Fits to His everlasting plans
Our frailty, folly and blindness.

—Clara L. Nicolay.

Blue Mountain College, Miss.

KNOWING THE FACTS

By William Lunsford, D. D., Corresponding Secretary, Relief and Annuity Board

What facts? The facts with regard to the situation of the Relief and Annuity Board.

General Relief

There are now nearly one thousand men and women, and about one hundred children to whom the Board is now paying a pension, or what is called a pension. The most striking thing about these pensions is their inadequacy. The maximum aid that can be rendered is $500.00. But alas, alas, when shall we be able to rise to such a consummation? We then have a system which pensions the retired minister. It is very inadequate, however.

The Board received for relief last Convention year, a total net income of $146,162.36, and paid out to its pensioners, of that sum, $125,449.50. Now, when you divide that amount of money among so many pensioners, you can at once see what a small and unsatisfactory division it yields.

The plan of the Board at the beginning was to give 60% of all money for general relief, to our state pensioners, and save a reserve of 40% if possible. We have not been able to do anything like that. For instance, last year, we paid out to our pensioners more than 86% of all the money we collected. When we get to the end of this Campaign, we shall have almost no reserve of receipts from the Campaign. It has simply been impossible to save it.

Responsibility

Who, then, is responsible for the situation? Is it the Board? What more than is being done could this or any Board do? By every means within its power, it endeavors to set the facts before the denomination. It is forever telling the story of the suffering and needs of these aged and disabled servants of the cross. It spent last year over $2,500.00 broadcasting the needs of the Board, in pamphlets, leaflets, and through space in the religious weeklies and other journals of the denomination. Its literature is carefully distributed and never sent out haphazardly. It goes only to those who ask for it. It presents an annual report to the Southern Baptist Convention, in sufficient quantities for every minister and worker to have a copy free.

The Denomination Meeting Its Obligation?

The denomination provides two distinct pensions, on which the pensioner receives bi-monthly, mailed out from the office. This is the pension above referred to. For this pension alone, which is a free gift, Mississippi has furnished to this Board from May 1, 1919 to May 1, 1924, $17,108.11, for relief alone, every dollar of which has been paid back to the Mississippi beneficiaries and several thousand dollars in addition. This does not include the amount credited to the Annuity Department. The other is a contributory pension. This is the pension which adheres to the Annuity Department. In this Department, the prospective pensioner pays one-fifth of the premium actually necessary to provide an income of $500.00, at disability or at 68, at which time the old age pension matures. The denomination is obligated to pay the other four-fifths, or 80% of the necessary cost premium. Has the denomination met its obligation fully in this matter of the Annuity Fund? It has not. The members of the Fund are faithfully paying in their one-fifth. It is kept sacredly safe for them, but in the past year alone, counting the deficit of all the states, the denomination was short $92,500.00 in the payment of its four-fifths. The Mississippi deficit is as follows: Mississippi has 55 members of the Annuity Fund. These members paid in, the past Convention year, $2,098.80. On the basis of four to one, Mississippi should have paid to this Board, $8,395.20, whereas she paid only $2,048.09, leaving a deficit of $6,347.11. What is true of Mississippi is true of all the states with two exceptions. Besides, the deficit in all the rest of the states is larger because of the larger membership in the Annuity Fund. It is a situation which calls for the most careful thought. **The Convention must not lag in its support of this Fund nor allow it to become in the slightest manner imperiled.**

The situation in no sense calls in question the solvency of the Annuity Fund, for with the gifts on the outside, made by Mr. Rockefeller and the Sunday School Board, the denomination's side of the Annuity assets is four times the premium reserve, the amount of money paid in by the members. By these gifts the ratio of four to one has been preserved. **This situation, however, cannot continue, if the denomination continues to come short. It is absolutely necessary for the Board to have more money from year to year. The Convention must see to it that we get it, or our work cannot grow satisfactorily.** The ministers themselves ought to help. There are some who do, but some say, it is too personal. It would seem to some of their members as though they were pleading for themselves. A word of explanation would remove any difficulty of this sort. How concerned so many of us are for the neglected boys of our city; and the neglected girls; how eager to assist in raising pension funds for policemen and teachers and firemen, and Y. M. C. A. secretaries. How hard we will work for the Near East Relief, and how little or nothing at all we do for the Near Us Relief Department of the Relief and Annuity Board, which cares for men and women who have grown old in the service of Christ and His church. When the laymen and the ministers combine to present the cause of Southern Baptist pensions, when they act as energetically and plead as earnestly as they do for the cause of foreign and home missions, the pension problem of the denomination will be solved.

DR. CLOVIS G. CHAPPELL AND "PAUL'S PRESCRIPTION FOR THE JAILOR"

By W. A. Sullivan

The following is the conclusion of a great gospel sermon by Dr. Clovis G. Chappell from the text, Acts 16:30. The great sermon appears in Dr. Chappell's book, "Sermons on Biblical Characters", (George H. Doran Company).

Dr. Chappell, formerly pastor of the First Methodist Church, Washington, D. C., is now pastor of the First Methodist Church, Memphis, Tennessee. It may be interesting to the readers of the Baptist Record to remember that Dr. Chappell is one of the Methodist pastors of Memphis, all of whom, it is said, voted against the return of Billy Sunday to Memphis.

"'What must I do to be saved?' There is an answer to that question. It is an answer that is absolutely dependable. There is nothing in the world of which I am more sure than I am of the correctness of the answer to the question. I am as sure of it as I am of my own existence. I am as sure of it as I am of the fact of God.

"I wonder if you are interested to know the answer. Remember it is the answer to your supreme question. It is the answer to the most important question that was ever asked. It is the most important that you will ever be called to act upon in this world. Does the prospect of an answer quicken your heartbeat? Does it shake you out of your lethargy into intensest interest? It ought to if it does not. For the answer that I give is not the answer of a mere dreamer or speculator. It is the answer of inspiration and it is an answer whose truth has been tested by the experience of countless millions. 'What must I do to be saved?' Answer: 'Believe on the Lord Jesus Christ and thou shalt be saved.'

"What is it to believe on the Lord Jesus Christ? It is to believe that Jesus Christ can do what he claims to do and what He has promised to do and to depend on Him to do it. Mr. Moody tells us how he was in his cellar one day when he looked up and saw his little girl making an effort to see him. She could not see because it was dark in the cellar. 'Jump', said Mr. Moody, 'Daddy will catch you'. And instantly the little girl jumped. Now that was faith. That was believing on her father. So the jailor believed on the Lord Jesus Christ. He depended on Him then and there for salvation.

"And what happened? He was saved. That very moment Christ came into the man's heart and he became a new creation.

"Now this question: Do you want to be saved? If you do, you can be. It is the surest thing in all the world. It is as sure as the fact that night follows day. It is more sure than the fact that if you sow wheat you will reap it, that if you believe on the Lord Jesus Christ you shall be saved. Test the matter now and you will know the blessed fact in your own experience."

WHAT IS THE MATTER WITH OUR SCHOOL SYSTEM?

Number 11

"By their fruits ye shall know them."

In this number I am giving some "facts and figures" which show the tragedy of modern education.

In number 10 I spoke of the system of industrial education which was applied to our Negroes from 1800 to 1860. The fruits of this system are still visible among these people, notwithstanding the bad effects of the kind of education the Negro has had since 1865.

Take this one illustration: Go out for a walk in your town or city at or just before sun up any morning, and note the first ten persons you meet. Eight of them will be Negroes. What does this fact show? It simply shows that our more highly "educated" white population is "sleeping on its privileges". As has been said before in these articles, by the time one completes the High School course under modern conditions he wants to sleep until 7 or 8, and by the time he completes the college course he wants to sleep until 8 or 9. So that as one walks out to meet his fellow walkers at sun up on any morning 80% of those he meets are Negroes, while the more highly book-taught white population is taking its morning snooze.

This fact alone is going to have a large bearing on the race problem, unless our white folks "wake up" and get out. One of the greatest needs of our schools is that they COMPEL all students to observe Ben Franklin's old adage, "Early to bed and early to rise".

When we have a system of industrial education

as sensible and logical as was slavery you will see our white folks "up and going" at sun up. You will also find education universal—as universal as was slavery up to 1860 among Negroes. But our system must be so economized that it can be and will be universalized. We are a long way from this now—and so long as we complacently "pat ourselves on our backs", put in our thumb and pull out a plum in the form of a good government job, we will remain a long way from universal education. Under our present system only 33% finish high school, and of these fewer than one-fourth are boys. Only 2.3% finish college. What a tragedy.

Under our present system of education 95% of our men are dependent on the other 5% for their thinking, planning and managing. What is the cause of this condition? It is lack of proper training, ignorance of business and industry, ignorance of the essential for success and advancement, lack of energy and training in production, ignorance of the fundamentals of business and industry. Every school should be a school of business and industry—a going business institution, self-supporting and wealth producing day by day in the high school and college.

Let's measure the results of our modern educational system in earning power. Only 5% earn more than $5,000 a year. About 5% earn $3,000 a year, and many in each of these groups have such a spending habit that their earnings do not supply their wants—hence they are not wealth producers. 90% less than $2,500 a year, and in this group those who earn most have a desire to "spend" all and more than they earn.

Measured by corporation and company earnings the system is about as bad off. Only 5% make good profits. 25% make small profits. 7% lose money and fail ultimately. Out of every 1,000 new concerns 800 fail, reorganize or change managements. Why is this? There is only one cause, lack of universal—or general—training in business and industry.

Here are facts and figures which should teach us "common sense". And they do teach us, and all our states have made a gesture in the direction of industrial education, and are now spending lots of good money on the present system. But to give universal training in business and industry is a big job, and we have chosen the easier way—the way of least resistance. Give a man a fairly good government job with a salary of $2,500 a year and it seems to destroy his vision, and where "there is no vision the people perish".

In my last number I pointed out how our Agricultural High Schools could give us this kind of education which we so much need, how they can make our boys and girls wealth-producers rather than wealth spenders. But every school in the state should be an Industrial School, and remember no school is really an industrial school unless it compels its students to "earn as they learn", produce sufficient to pay all expenses in the school, "work out their own salvation", develop the power to carry their own weight, so when they get out in the world of real business and industry they can pull not only their own loads, but their own loads PLUS—make a living and produce a surplus, for if you teach a boy or girl to pull his own load for eight years through high school and college, he or she will be able to pull more than his own load in after life.

We have in this state TWO big institutions established for this very purpose—the teaching of business and industry. The greatest economists of the state stood on the floor of the House and Senate and pleaded for the establishment of the A. and M. College and the Industrial Institute and College. They told us then if we would make an appropriation to start these schools, that they would do at least TWO things—give our poor boys and girls a chance to get an industrial education, and actually "run themselves" after the buildings were paid for by the state,—and this is just what they should be doing now.

Since my last number was written a news item has been sent out from A. and M. College telling of the application of 500 boys to this college for industrial education—and by "industrial education" I mean systematic earning and learning in such a proportion as will compel the student to make his own living while in school.

This same news item said only about 28 of these 500 could be accepted. Why was this—because the school was overcrowded with boys earning their own living while in school? Surely not when there are fewer than 60 boys who are in the part-time work and part time study group. Is not this a tragedy to make one tremble?

Here are 500 ambitious Mississippi boys seeking to educate themselves in business and industry, and to give themselves a college education, and all but 28 are denied this privilege. Yet the A. and M. College has room of probably 1,500 residence students and should have 15,000 taking this education in business and industry. What is the greatest need of this great institution? To be so reorganized as to take care of at least 1,500 students in residence and 15,000 "in absentia" who will be "earning and learning", producing wealth and investing it in their own self-improvement. The two schools mentioned should be the very head and front of the movement for a college training in business and industry—the development of institutions in which no boy or girl can be too poor to complete the course. They should forget "standards", "units" and "college associations" long enough to set every other school an example in schools maintained for self-support by so earning and learning as to need no outside help during the four years college course.

It can be done. It IS a big job. Who is able to do the "big job"?

—G. T. Howerton,
Starkville, Miss.

HIGH TRIBUTES PAID DR. MULLINS AND SEMINARY AND THEIR SERVICE TO DENOMINATION

By Frank E. Burkhalter

Representatives of other seminaries and institutions of learning in all parts of the country and various denominational representatives joined in paying tribute to Dr. E. Y. Mullins and the Southern Baptist Theological Seminary over which he has presided as president for the past quarter of a century, on the occasion of the celebration of his twenty-fifth anniversary in that capacity, just held at Louisville. In addition to the institutions represented personally, many others sent letters and telegrams of congratulation, among the cablegrams being one from Dr. J. H. Rushbrooke, Baptist Commissioner for Europe, on behalf of the Baptists of that continent.

The celebration was conceived by the trustees and faculty of the seminary as a testimonial to Dr. Mullins and also to the large service the seminary, under his leadership, has given to the denomination in the most significant and fruitful years in its history. The history of these eventful, meaningful years in the growth of Southern Baptists, in the commercial, industrial, political, civic and moral life of the nation, and in the progress of the world was traced by the various speakers and all of these found that in many of these lines both Dr. Mullins personally and the seminary as an institution for the training of men who had moulded the thought and life of countless millions of people had made large and distinct contributions.

Dr. Charles R. Hemphill, dean of the Presbyterian Seminary of Louisville, and close personal friend of Dr. Mullins, traced the development in theological education during the past twenty-five years, in which he pointed out that as largely as has been practicable the seminaries have adapted their courses of training to the needs of the times and just now are seeking to add to their standardized curricula courses of instruction in the practical problems of church work which will better fit the students for efficient pastoral service.

As representing both the Rochester Baptist Theological Seminary, Rochester, N. Y., and Northern Baptist institutions generally, Dr. Clarence A. Barbour, president of Rochester, brought an interesting and stimulating message on "Early Pioneers of Baptist Principles", in the introduction to which he bespoke the admiration, respect and love in which President Mullins is held in the North, where he spent three years of his early ministry.

Indicating the development that has come to the foreign mission work of Southern Baptists during the past 25 years and the part the seminary has played in that development, Dr. T. B. Ray, associate secretary of the Foreign Mission Board, pointed out that there are now 11 times as many mission stations, 21 times as many church members, 6½ times as many American missionaries, 19 times as many native workers, 20 times as many baptisms per year, 30 times as many Sunday School pupils, and the annual receipts for foreign mission work are 17 times as large. Before the coming of Dr. Mullins to the seminary that institution had given in its 40 years' history 24 missionaries to the Foreign Board. Since the coming of Dr. Mullins the seminary has given 131 men to the board, while the W. M. U. Training School, operated in close cooperation with the Seminary, has given the board 111 missionaries since the school's foundation in 1907. Every theological seminary and every publishing house on the foreign fields is manned by a former student of the Seminary.

How the South, the Southern Baptist Convention and the work of home missions has grown during the past 25 years was set forth by Dr. B. D. Gray of the Home Mission Board. He pointed out that during that time the total receipts of the board had been $11,453,074 and that the missionaries of the board had baptized in that quarter of a century 668,508 persons, had carried the gospel into needy places and had made a large and distinctive contribution to the development of the South and the Convention. As a student roommate of President Mullins in Seminary days, Dr. Gray paid the honoree a warm personal tribute.

Dr. Mullins' role in the life of the denomination and the world in general as an interpreter of religious truth, essential Christianity, life and Baptist people and principles was eloquently described by Dr. Henry Alford Porter of St. Louis, while the concluding message of the anniversaries was brought by Dr. George W. Truett of Dallas, whose theme was "A Quarter of a Century of World History". Dr. Truett sketched the part Dr. Mullins had had in shaping the Baptist thinking of the world through key-note addresses and papers delivered at various sessions of the Baptist World Alliance, his part in phrasing the "Fraternal Message of Southern Baptists" that was circulated throughout the world, his fraternal visit to the Baptists of various European countries in company with the late Dr. Gambrell, and his numerous books and articles upon general religious and distinctively Baptist themes. As an interpreter of the principle of religious liberty, and an outstanding champion of the doctrine of supernaturalism in religion, of the Bible as the trustworthy record of the truths of Christianity, Dr. Mullins was declared to have made a large and constructive contribution to the religious thinking of the world, while Dr. Truett characterized the seminary as the chiefest asset of Southern Baptists and pleaded that it be adequately equipped with facilities for doing its largest work as contemplated in its new building program now under way.

At the conclusion of the services Dr. Mullins made a very brief, modest statement of his appreciation of the many kind things said of him and the favors shown. Among the sources of inspiration which he mentioned as having helped him in doing the things which he has accomplished were his parents, his wife, his predecessors in the Seminary (Drs. Boyce, Broadus, Manly, Williams, Whitsitt and others), the trustees of the seminary and the faculty. Members of the faculty presented him with a silver pitcher as an evidence of their appreciation, while the students sent flowers.

Drs. W. W. Landrum, B. H. DeMent and I. J. Van Ness presided at the various sessions of the exercises.

Mississippi Woman's Missionary Union

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Have you decided to be an "Emergency woman" —for the Lord? Read "A Few Emergencies that Friends Have Recently Met" on this page.

The Mission Study Pageant, "The Message of the Mission Study Books" is now ready for distribution. It will stimulate mission study in your society greatly if you will give it before your women of the church. Send six cents to this office and ask for a copy. Send stamps.

The outside back cover of the last issue of "World Comrades" is most interesting—to some States; but not to us in Mississippi. Look at your issue and see why. Then let each decide that this thing shall not occur again. The next issue of "Royal Service" may bring like results to our state. Again let us look to it that we do better.

Here is an extract from a recent letter sent this office with a check for $51.00 enclosed: "I am sending check for $51.00, for Campaign. $45.00 of this is Emergency Fund, from my two daughters and self. The other six is our Slogan money for this quarter and next. This brings our pledges, Slogan and Emergency Funds, up to December 31st. And now pray the Lord to make us able in helping to give the vision, and placing the responsibility in the hearts of others." (Signed) Mrs. Nora C. Cook.

These three fifteen dollar gifts are the first Emergency dollars that have reached us. How our hearts here in the office glowed with thankfulness for them. Beloved let us, many of us, follow the example of this sacrificing mother and daughter.

Our missionary, Elizabeth Kethley, has reached Shanghai College and finds forty young women besides over 500 young men ready for school work. Concerning the war she says: "You have doubtless had lots of war news in the papers. It looks like a general revolution, and there has been fighting near Shanghai for some days. Refugees are pouring into the city. It is mighty hard on the poor people to suffer at the whim of two war lords. They are not fighting over any particular issue,—just fighting. The Whang-Po River up to Shanghai will be kept neutral by the foreign powers here, so there will be an open way for boats and food. There is not enough of a Chinese navy to fear at all. Marines and sailors from American boats are stationed all along the road out our way, with machine guns; and other parts of the city are equally well protected. Both Generals have promised that the city will not be fired on; but every precaution is taken if it should happen. The college is out of line of any firing that might be done, and with a gunboat anchored in our front yard, we do not need to worry."

A Few Emergencies That Friends Have Recently Met

Mrs. B. had bought for herself a coatsuit. She had already brought it home and liked it fine, but on opening her mail she received an urgent invitation from some friends to visit them. The suit, blouse, and hat she had were plenty good to stay at home but if she were going away, she felt that she needed to look just a little better. She had not been on a real trip for more than a year, and she really had not intended to spend any more on clothes, but in this emergency she thought it was permissible. She went back down town and exchanged the suit for one she loked a little better, and also got a blouse and a few other accessories to match. When she got home she congratulated herself that the whole exchange had cost her **"only $15!"**

Mrs. M. had fixed her daughter up beautifully to go to college. The trunk had been packed with the greatest care and the loving mother could not think of one thing that was lacking. However, when Blanche reached her school she found, as she wrote her mother, that a certain kind of little dress was "all the go", so she wrote urging her mother to let her have one. The mother's common sense told her that the girl did not need the dress, but the girl was far away and she had in her heart a very tender, loving feeling for her. Any way the dress would cost her **"only $15"**, so she sent it to her.

Mrs. S. was very well satisfied with her little home, not thinking of making even one change, but presto! She received a telegram from her son saying he had married and was bringing his bride home for a little visit. This mother's thoughts turned particularly on the house. Why everything in the little house **would do** but it would make a little better impression on this new member of the family if the curtains in the living-room were a little fresher. With her own hands she laundered the parts that could be laundered and bought some pretty bright material for the over-draperies. How satisfied she felt to see how much improved the room was and it had cost **"only $15."**

My neighbor's little child two years old was playing around the door-step in happiness and health. The mother of this child had so little of this world's goods that she was not thinking of spending any money except for food and clothes. A can of lye dropped off the shelf, the baby drank some of it and was dead in a few hours. It was my sad duty to help put away the body of this child and one of the necessities, of course, was a little white coffin. We got one as cheap as we could but it was **"$15."**

I wonder if we mothers who have the privilege of going on visits, and of sending happy daughters off to school, and of welcoming beloved children back into our homes; I wonder if we women who have plenty to meet these emergencies, can we not raise $15 for the Lord's work? We mothers who clasp to our hearts the live, warm bodies of our babies, can't we produce $15 as a thank offering that we have not had a little white coffin in our homes? If the reader of this little sketch has already paid her pledge, and has already answered the "emergency call" by giving $15 extra to the cause, will she take it upon herself to enlist at least one other woman to do the same?

Good News From Scholarship Girls

My dear Miss Lackey:

We have your kind favor of the 30th sending check for $225.00. Many htanks. Half of this amount has been credited to the account of Miss Ldya Mae Suttle and the other half of it to Miss Gertrude Duncan. These are fine young ladies who are destined to be influential in Christian work and otherwise. I feel sure that the ladies will have no occasion to regret what they are doing for them.

Cordially your friend,

W. T. Lowrey,
President.

Laichow-Shantung.

My dear Miss Lackey:

Since I saw you in Atlanta I have traveled many miles and am now busy in our beloved work here.

We had a delightful journey across the continent and even the ocean was kinder than ever before. Reached Chefoo just in time for our mission meeting and reunion with many friends. It was a hot season to come interior but we have stood it well—indeed there is no place more comfortable and pleasant even in mid-summer than our home.

Soon after we arrived papers came from Montgomery-Ward and the bed ticking followed later. It is so encouraging to have this fine supply of new material as we begin our work again. Dr. Beall and Miss Grayson join us in thanking you dear friends in Mississippi for this gift and we all pledge our best effort to carrying on our hospitals in a way that is creditable to you and honoring to our Lord and Master. When we returned we found a young colporteur ill with typhoid and through all these weeks he has been cared for "in His Name". When a change of mattress was needed Miss Grayson herself did it, and in the comfort of it the boy said "the lady nurse certainly knows how to make a bed feel good". We have encouraging reports from all the work of our sisters in the South. I'm sure they will "finish the task" creditably and we hope for the same from the greater host.

Your friend,

Annie B. Gay Gaston.

A call comes from a mountain school for rugs, druggets, and portiere curtains. If you are discarding such in your homes for new ones, please let this needy dormitory have the old ones. Write this office for further information.

MEETING OF COMMITTEE ON CORRELATION OF CONVENTION ACTIVITIES

Sunday School Board Rooms, Nashville, Tennessee, 2:00 P. M., November 4th

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A meeting is hereby called of the Committee on Correlation of (Southern Baptist) Convention Activities for 2:00 P. M., November 4th, in the Sunday School Board Rooms, Nashville, Tennessee. All brethren concerned are invited to meet with the Committee or send their recommendations to the Chairman, or the Secretary of this Committee. The Committee desires the fullest and freest expression by all concerned.

W. D. Nowlin, Chairman,
Arcadia, Florida.
W. M. Seay, Secretary,
107 Gordon Street,
Atlanta, Georgia.

B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

Mrs. J. A. Totty, leader of the Junior B. Y. P. U. at Verona, writes that she is so happy over the work her Juniors are doing. They were organized with sixteen members just after the District Convention at Pontotoc. At the time, only three of them were Christians. About a month later, the remaining thirteen gave their hearts to Christ, joined the church and were baptized. Last month they rendered a program at New Hope Church near Plantersville and organized a Junior B. Y. P. U. They are striving to reach the Standard during this quarter.

An Intermediate B. Y. P. U. was organized at Verona last Sunday night with Miss Gray Young as leader. We are expecting them to report some good work by the end of the quarter.

Mrs. T. T. Harris, Intermediate Leader in Mt. Olive Church, Prentiss County, reports the organization of three new Intermediate Unions, also the good work her own Union is doing. On Sunday night, September 21st, they had such a good program on "Hearing God's Call". After the program the leader called for each Intermediate who was willing to hear God's call to come forward. A goodly number came forward and two said they felt the call to do definite Christian work.

The Junior B. Y. P. U. of the First Church, Jackson, under the efficient leadership of Miss Janie Cambre, reports A-1 for the first time. They say they expect to remain this way. Theirs is the "Doty Union" in honor of Mr. Alvon Doty, their Director.

If you do not have a copy of the Standard of Excellence on the wall of your meeting room, write the B. Y. P. U. Department, Box 520, Jackson, Miss. One will be sent to you without charge. Then follow the suggestions "How TO BE AN A-1 Union", found on the back of the new Junior and Intermediate Quarterlies.

Quite a few letters have come from leaders expressing their appreciation for the new Junior B. Y P. U. Leader's Quarterly. It is necessary for every Junior leader to have this quarterly if she expects her Union to do good work. Order from the Baptist Sunday School Board, Nashville, Tenn. Price 15 cents.

Thelma Wall, Corresponding Secretary of the Loyalty Intermediate B. Y. P. U. of Second Church, Jackson, has sent to Headquarters a copy of the program rendered last Sunday evening in their regular meeting. She states that this program was good, but no better than all the programs they render, because they do not use quarterlies in their meetings.

Mrs. D. C. Lea and Miss Eula McDowell from First Church, Hattiesburg, organized a Senior and an Intermediate B. Y. P. U. last Sunday afternoon in Good Hope Church near Purvis. They taught the Manual during the week to each Union and have sent in a request for twenty-seven awards. Mr. A. Willoughby was elected B. Y. P. U. Director; Mr. Vance Scott is the president of the Senior Union and Miss Carrie Dyar is the leader of the Intermediate B. Y. P. U.

Simpson County Associational B. Y. P. U. Convention

Saturday afternoon, October 4th, and running through Sunday, the 5th, the B. Y. P. U.'s of Simpson County held their Associational Convention. D'Lo Church was the hostess and entertained the crowd most delightfully. Quite a number of churches were represented and the program proved interesting and helpful to the attendants. Saturday night after the program a social hour was enjoyed, cards with the letters B. Y. P. U., each card having one letter, were passed out, and all the B's formed one group, all the Y's another, and so on. Then these groups competed in the stunts for first place. It was a unique way of handling the crowd and making everybody have a good time by everybody having a part in the games and stunts. The association was divided into three groups and the organization completed by electing vice-presidents for these three groups who will hold group meetings in their group, etc. Simpson County under the leadership of its present officers, Mr. T. L. Everett, president, will go its length to take first place in B. Y. P. U. work in the state.

McComb Training School

Three churches in McComb combined their efforts in the recent B. Y. P. U. Training School and made it the very best school McComb has ever had. South McComb, East McComb and First Church were the churches co-operating in the work. An attendance of about two hundred was the average. In addition to the regular class work the General Organization of the B. Y. P. U. was emphasized with the result that the First Church elected the full corps of officers, the Director, the Associate Director, the General Secretary, the Chorister and Pianist. Their number of B. Y. P. U.'s were doubled, giving them two Juniors, two Intermediates and two Seniors. The East McComb elected a Director and organized one additional B. Y. P. U., and South McComb elected a Director. Each of these churches have added to their building equipment recently, the First Church and South McComb building outright and East McComb adding rooms that are to be used for Sunday School and B. Y. P. U. rooms. The Training School was held in the First Church. We were there for the opening of the new building. Dr. Mayfield has led the church in a marvelous way and their achievement in this building is most commendable. The attendance at the morning service this opening day was 1,100 and the attendance at the evening service was 1,500. This was by actual count and some perhaps slipped by the counters. It was a great start for our Training School. Dr. Mayfield is a great leader and his unceasing effort to make the Training School a success was marked by his most hearty co-operation with hte State B. Y. P. U. workers while there.

First Vicksburg Forging Ahead

The First Church, Vicksburg, has led the way in more than one B. Y. P. U. progressive movement: they were the first in the state or organize a "Primary B. Y. P. U.", they were the first to organize an "Adult" B. Y. P. U.. They were among the first to elect a B. Y. P. U. Director, and they were the first to elect a "General Junior Intermediate Leader". They have two Junior, two Intermediate, a Senior, an Adult and a Primary B. Y. P. U., seven in all. This General Junior Intermediate Leader will be what we might call a "Departmental Superintendent", having general oversight over the combined work of the Junior and Intermediate Unions. Each of them will of course have their own corps of officers including a Leader. We are glad to pass this progressive idea on to other churches.

A Word From Brother T. L. Holcomb

A letter from Brother T. L. Holcomb with reference to their B. Y. P. U. work will be interesting to all who know Brother Holcomb and so we are giving herewith a letter in part received from him recently: "We have just voted to add three new departments to our B. Y. P. U., Beginners, Primaries and Adults. These with the Junior, Intermediate and Senior departments, give us six departments. Our Unions now expect to be the Training Service of the WHOLE church. We will have as many adult unions as the numbers demand." We are glad to have this word from one of Mississippi's ex-pastors. The idea of having a Training Service departmentalized so that every member of the church may have a chance to train for service is one that is fast making its way into the thinking of the churches and pastors as leaders of the churches.

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A System of Christian Doctrine — W. T. Conner $3.00

"The hand of a scholar is apparent on every page, yet the style is so simple that the average layman will find it exceedingly interesting and profitable. He believes in the inspiration of the Bible; accepts the account of the virgin birth; rings clear in discussions of doctrines of sin and redemption." —Baptist Standard, Dallas.

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BAPTIST SUNDAY SCHOOL BOARD

NASHVILLE, TENN.

Sunday School Department

By R. A. Venable

SUNDAY SCHOOL LESSON
Sunday, October 19th, 1924

The Parable of the Sower
Mark 4:1-20

Scripture Lesson: Mark 4:1-9.

Golden Text: "The sower soweth the word." Mar. 1:14.

Introduction: Our last lesson was taken from the Sermon on the Mount. 1. The place was on the hillside, the form of his teaching was that of plain, straightforward discourse, embracing the moral code of his followers, his hearers were disciples especially the Twelve whom he had chosen to special companionship, whom he especially endued with his exceptional gifts with a view to sending them forth to preach the kingdom of heaven, and heal the people of all manner of diseases, cleanse the lepers, cast out demons and raise the dead.

2. The scene of the present lesson is changed. His pulpit is a boat upon the sea, his audience is the unreceptive multitudes. The subject of discourse is the "Mystery of the kingdom of God", and the form of discourse is that of the parable. This form of teaching Jesus found ready at hand and adopted it in many of his public discourses.

3. The parable was especially adapted to the conditions recurrent in our Lord's teaching and preaching. It revealed to the receptive heart, the "mysteries of the kingdom", but to those without, the unreceptive, it concealed these mysteries. The term "mystery" is not something so intricate as to elude the grasp of the human mind, but something which must be revealed to the receptive heart. Only the initiated can understand and appropriate the relation after it has been disclosed. The mind cannot discover the truth set forth in the Parable, but when revealed the mind can apprehend and appropriate it. This whole group of Parables found in Matt. 13, Mark 4 and Luke 8 are designed to correct the current views of his time as to God's method of inaugurating the Messianic kingdom. The view entertained was that the kingdom would be established suddenly by the exercise of supernatural power superseding all natural processes and overthrow all opposing forces whether human or Satanic. Jesus takes the material of which he constructs the parable, illustrating the establishment and development of the kingdom, out of the present natural world forces. He points out the analogy and growth of the kingdom of heaven.

The kingdom belongs to living, growing things, and is subject thus to the same laws as grain, leaven, mustard seed, and the like. The parable, comprising the lesson, sets forth the method of establishing the kingdom, its gradual growth and difficulties in the way of its development. The parable moves within the realm of the vital forces of nature whose operation was one of common observation.

1. The inauguration of the kingdom. "Hearken: Behold the sower went forth to sow." (Ver. 3.) One would like to believe that Jesus here uses what was going on before their eyes, upon the land sloping up from the sea. The sower, not a sower, designating not an individual, but a class, whose characteristic work was that of sowing.

2. The fortunes of the seed sown, differed, not due to the purpose of the sower, himself, nor to the quality of the seed sown. During the "sowing", or "while he sowed", as "he sowed", (1) Some fell by the side of the road, and the birds came and devoured it; (2) Some fell on rocky ground, where it had not much earth; and immediately it sprang up, because it had no deepness of earth; and when the seed was risen, it was scorched and because it had no root it withered away; (3) Another fell among the thorns; and the thorns grew up and choked it, and it yielded no fruit; (4) And others fell into good ground, and yielded fruit, growing up and increasing; and brought forth, thirty fold, sixty fold and a hundred fold." (Vers. 4-8.) The inequality of the results of the sowing is accounted for in the different qualities of the soil composing the "seed plot" upon which the seed fell in the sower's work. This appears in the interpretation of the parable found in Vers. 14-20; Matt. 13:18-23; Luke 8:11-18.

3. The elements composing the parable are here taken out of the realm of nature and applied to the realm of the spiritual. (1) "The Sower" is left indefinite, but one may think of Jesus himself and those who carry on his work of teaching and preaching as here designated by the sower. (2) The seed sown is "the word of God", "the word of the kingdom". The word sown is from God. He is its source, and its author. God is the dynamic of this word. God's power is in it as well as his authority; as the life germ is in the seed. (3) The ground sown is the heart of those who come within the field of the sower's activities, and the qualities of these hearts differ and the results differ.

Jesus gives a sharp analysis of the hearts of men. The analysis is searching and exhaustive, pointing out the difficulties encountered in the establishment and development of the Kingdom. These difficulties are found in the hearts of men.

There is the hard heart impervious to the truth, non-receptive; the seed sown, the word of God, cannot penetrate it. It is barred against the entrance of the word of life. And these are they by the wayside, where the word is sown; and when they have heard, straightway cometh Satan and taketh away the word which hath been sown in them." The hard heart is the Devil's playground, and subject to his depredations, and furnishes the field of his operations, held under his surveillance and barren of all good by his malignant presence.

2. The shallow, superficial heart has its well marked characteristics. Of these Jesus says, "And these in like manner are they that are sown in the rocky places." (a) They hear the word. (b) They straightway receive it with joy. (c) They have no root in themselves. (d) They endure for a while. (e) They stumble, fall away when tribulation or persecution ariseth because of the Word. Haste and superficiality go together. These superficial hearts are noted for their immediateness of action, quick to receive and quick to fall away. They act upon impulse. The glad side of religion is the one side seen by them. They shout on short notice and revel in an excess of emotionalism, but the word is not rooted deep down in the moral and spiritual strata of the soul. The stress and storm of tribulation and persecution wilts and destroys them, as the scorching sun blasts the rootless plant. They stumble, they wither and die.

3. The divided heart is outstanding in this group of heart portraits drawn by Jesus. "And others are they that are sown among thorns." (a) They have heard the word. (b) They bear no fruit to perfection because (1) the cares of the world, (2) the deceitfulness of riches, (3) the lust of other things entering in, choke the word. The trouble here was not the lack of soil. It was both fertile and adapted to the life of the seed, but crowded out and overshadowed by the noxious growth of thorns, the seed brought no fruit to perfection. The deceitfulness of riches, the love of pleasure and the lust of other things arrest the development and fruitage of Christian character and usefulness. The believer cannot worship at the shrine of Mammon; he cannot be the devotee of pleasure; he cannot lust after the things of the world and grow in the graces of the kingdom. Spiritual atrophy and bareness thrive in the climate of covetousness and worldly pleasure. Every capacity of human hearts must be brought under the tribute to Christ, or there is no growth; no usefulness; no joy in service. The divided heart, wrong itself, robs the world of the wealth of service and the redeeming Christ of his rightful possession. The believing heart is not an apartment house.

4. The fourth class are the good and honest heart class. "Those sown upon good ground are such as hear the word, and accept it, and bear fruit thirty fold, sixty fold and a hundred fold." (Ver. 20.) These hear the Word of God. God gets at the heart through the ear gate. Through this organ the word sown, proclaimed, preached, taught, enters the heart and life of man, engaging his thought power; his power of feeling, and his power to purpose these compose the heart. They received the Word, when they heard. They gave it the right of way in their hearts. It stimulated their minds, it quickened their emotions and commanded their volitions. It brought the whole being under the supremacy of the authority of the kingdom of God. The word is illuminating, vitalizing and assimilating. It enlightens, quickens and transforms in character and purpose of those who hear and receive it.

This group brings forth fruit. The degree of production differs some thirty, some sixty and some a hundred fold. The difference is not in the quality of the fruit borne, but in the quantity. The thirty, the sixty and the hundred fold fruit were all equally good. The difference came of the limitations of capacity.

God takes men as he finds them and makes the most of them as they are. Grace does not make a philosopher out of a simpleton, nor a vocalist out of the deaf and dumb. The natural endowments are brought to their best, but they are not increased in number, nor supplemented in their natural dimensions.

Spurgeon, Judson and Cary were men of unusual capacity and brought forth abundant fruitage in character

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and life work, but Paul surpassed them, and the thought of the world feeds upon the fruit of his wondrous life. Jesus, no doubt, recognized in the circle of the group of disciples gathered about him of varying degrees of capacity, whose lives and labors would be unequal fruitage. The means of capacity will determine the quantity, but not the quality of their fruitage. The believer should be more concerned about his loyal devotion and service in the kingdom than about his limited capacity. To assiduously strive to bring one's entire self into kingdom service is the important matter. In patience and self-denial, in sorrow and joy, when the days are bright, when the task is light and inviting, when it is heavy and forbidding, all call for an answering faith in the triumph out of the achievement of the kingdom of God.

MOSES, HIS LIFE AND WORK

By Miss Lois Tolar, 15, who won the prize offered by the Moorhead Sunday School, for the best paper on this subject.

Moses, the great Jewish law-giver, prophet, meditator and leader of the Israelites from their bondage in Egypt to the eastern borders of the promised land, was the most prominent figure in the early Old Testament history. The records of his life and leadership are found in the books: Exodus, Numbers and Deuteronomy.

Of his earlier life it is said, Moses was born of Levite parents and when Pharaoh, fearing the Israelites were gaining strength and power, ordered all new-born male children to be killed, Moses' mother hid him in a basket among the brushes on the Nile. Pharaoh's daughter found him and decided to keep him. Now, Miriam who was Moses' sister had guarded him and she, at once, secured his mother as his nurse.

We are told in the New Testament that Moses received a good education and it is probable that Pharaoh's daughter did plan that he should fall heir to the throne. As Moses grew up, however, he learned the truth of his parentage and began to observe the oppression of his people. Finally he impulsively slew an Egyptian over-seer who was mistreating a Hebrew; this was the turning point in Moses' career. By this act he fell in with his own people rather than the Egyptians. On Pharaoh's hearing of his deed, Moses fled to Miriam, where he remained forty years with the priest Jethro, one of whose seven daughters he married, thereby becoming the father of Geshom and Eliezer.

At this time, the oppression of the Hebrews under the new Pharaoh was becoming more grievous and God, speaking from a burning bush on Mount Horeb, summoned Moses to become the liberator of Israel; but Moses hesitated and argued his unfitness for the task saying "The people will not believe me nor harken unto my voice." Then God gave him two signs wherewith to convince the people that he was divinely sent; one was to change his staff into a serpent at will, the other to turn his hand white with leprosy and then restore it to natural flesh. But still Moses knew himself to be awkward and slow of speech, so God bade Moses' brother, Aaron, to assist Moses.

When Moses came to Egypt, the children of Israel were glad and rejoiced in the Lord, but Pharaoh would not listen to Moses' command to free his people, but commanded saying: "Who is this Lord that I should obey his voice and free Israel". When God sent the ten great plagues on Egypt the last of which was the passing of the "Death Angel", Pharaoh commanded Moses to lead the people out, and when Pharaoh and his army followed after them they were all drowned in the Red Sea, through which the Israelites had passed that day on dry land.

All the events of Moses' great leadership, the appeal to Pharaoh, the plagues of Egypt, the final escape of the Israelites from Pharaoh and the forty years' wandering in the wilderness guided by the pillar of clouds by day, and the pillar of fire by night, and all were known and needed no further representation than the fact that Moses was a leader through all and guided his people by the "will of God".

In the third month following the Israelites' departure when they had reached Mount Sinai, God gave Moses the Ten Commandments, which were to be the basis of the Israelites' law.

Moses, himself, never entered the "promised land" because of his one disobedience to God; but he looked into it from Mount Pisgah. There he died, and God buried him in the valley of the land of Moab; but no man knows where his sepulcher is today.

Moses received forty years of mental training at the court of Egypt, forty years on the Midian plains, where with Nature as a teacher, both body and spirit were made ready for his great work. Then for forty years he displayed the greatest moral courage and the most remarkable power over man; as well as the wisest and most farsighted policy as a statesman and the highest conception of a "Divine God". These qualities go to prove Moses a "leader of men" inspired of God.

Moses deserves this tribute because with his wonderful leadership and love of God's will go his profound love of righteousness and utter forgetfulness of self.

"What are you doing, dear?" asked the little girl' mother as she paused to look at some very strange marks the child was making on a piece of paper.

"I'm writing a letter to Lillie Smith," was the answer.

"But, my dear," laughed the mother, "you don't know how to write."

"Oh, that doesn't matter, mother! Lillie doesn't know how to read.—Exchange.

"Are you the defendant?" asked the judge.

"No, Boss," replied Mose, "I ain't done nothin' to be called names like dat. Ise gotta lawyer here."

"Then who are you?"

"Why, I'se de gentleman who took de chickens."

INFORMATION ABOUT MISSISSIPPI BAPTIST HOSPITAL

I have been requested by the executive committee of the Mississippi Baptist Hospital to mail you a copy of a partial and rather incomplete report. The annual report of your Hospital will not be ready until about six weeks, for distribution, with a detailed report of all work done in the past year. In the meanwhile I will ask that you present our needs as outlined, as we are unable to send a representative.

You have a splendid Institution, one the Baptist people of Mississippi can be proud of, for, after all, service to man, by man for man, is the noblest aspiration of the soul. It is rooted in the love of God and is an exemplification of love for our neighbors. The history of the Mississippi Baptist Hospital is one of service and our only reason for asking for help is that we may give greater service, but we cannot work alone. Unless we stand together and work to make this the greatest institution of its kind in the South, we will fail. The Hospital does not only need a contribution but it needs your personal support, your personal suggestions and loyalty, and until you realize that you are the Mississippi Baptist Hospital, that you as Baptists are responsible for its origin, and it is within your power to make a success of your institution or failure, the best cannot be attained for the Hospital.

As personally, I know that the Baptists rarely, if ever, fail in any undertaking, I believe this Hospital has a great future; it has the right location; you have the right people, with the right purpose. But, it does need you, and each of you to appoint yourself a committee of one to insist on your friends when in need of Hospital attention, to come here for treatment, to encourage your Baptist physicians to insist on your Hospital and your Baptist ministers to urge their members for personal support. The possibilities for good are unlimited and with your co-operation we will have the best Hospital in the South.

The ministers of Jackson are generous with their personal service, visiting, talking and praying with the sick.

The W. M. U. have organized among the student nurses an auxiliary called the Grace McBride Y. M. A. But we need a chapel so we can on Monday evenings hold a prayer service and have a few songs for the convalescent patients and nurses who are unable to attend service.

The above is what the Mississippi Baptist Hospital needs, what it will get, will depend entirely upon the appreciation of that need by the people of Mississippi and on their willingness to do their share by giving according to their ability.

I am

Yours very sincerely,

—Mississippi Baptist Hospital,

Mrs. B. E. Golightly,
Superintendent.

Baptists Behind!

IN THREE IMPORTANT RESPECTS Southern Baptists are far behind Northern Baptists, Northern Methodists, Northern Presbyterians and Congregationalists in the support of their **Foreign Mission Work.**

These **THREE RESPECTS** are

(1) In Bequests; (2) In Investments in Annuity Bonds; (3) In Gifts for Permanent Endowment of the Board.

These other denominations have placed their Foreign Mission Boards on a sound footing by observing these **Three Forms of Help.**

If you wish to put the Foreign Mission Board of the Southern Baptist Convention in your will; or have money which you wish finally to give to Foreign Missions, but upon which you must have good, steady and certain income while you live; or, if you wish to help establish a **Permanent Endowment** for the Foreign Mission Board,

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East Mississippi Department

By R. L. Breland

Community Church

This is something that I do not find in the New Testament, a community church. Yet I hear considerable talk about such a thing in some communities by those who do not have Bible and church convictions. Real Baptists never advocate such.

Now, what is a community church? There is no such thing, but those who advocate it mean to say, "Let us have one church in the community, let everybody regardless of faith, practice or beliefs, Baptist, Methodist, Presbyterian, Holy Roller, Hardshells, Universalists, Campbellite, Catholic, Jews or what not all belong, have one pastor and all meet and worship as one body. Now, that is really what is meant by a community church.

Of course, it is expected that the pastor will preach nothing that will offend any of this conglomerated mess of faiths or that will cross the opinion or practice of any member of this church (?), but must preach to please all. He would be limited to a little essay on the planet Mars or the beautiful rays of the lovely moon. Now wouldn't that be a mess to call a church. As the old Negro said, "Nary nickel has I fur sich nonsense."

I will help any denomination of the evangelical faith to build a church house, but I cannot lend my influence and money to aid in a project to hold down the truth, and that is just exactly what a community church is intended to do. I would be disloyal to God and to the people everywhere I went if I did not give my opinion of such, and especially if I took stock in it. And what is true of me is true of every Christian in the world. Bapitsts, keep clear of such?

The only church I see mentioned in the New Testament is of "One Lord, one faith and one baptism." The "Church" mentioned would consist of many baptisms—nowhere found in the Word of God. This is one of the dangerous, damnable heresies of our present, unionism, community church, any old thing for baptism and don't preach doctrine. So Baptists, who have the truth, stand solidly for the Truth and against this conglomerated mess.

Notes and Comments

Regret that Rev. W. I. Hargis of Oxford is in poor health and has given up his church work. He has done a great work in the state.

Good reports come up from the Neshoba County Association. Dr. H. W. Shirley was elected moderator and Elder J. E. McCraw clerk and treasurer. The ministerial cottage for Clarke College is to start building at once.

All day services at Mt. Sinai, Sunday. Brother J. E. McCraw preached in the morning and the writer in the afternoon. This good church is driving towards the Campaign quota. He has a bale of cotton to apply on this. Two young men were elected to the deacon's office and will be ordained first Sunday in November.

Yalobusha County Association has appointed a committee to investigate the advisability of putting a colporter evangelist in the association for full time. The evangelist idea is growing, I am glad to see.

The committees are now at work in earnest getting money and material on hand to build a new Baptist Church at Coffeeville. I see no reason now why it shall not succeed. It can build, and will.

While at Mathiston I met Rev. E. L. Taylor of Eupora. He claims to be preaching and lecturing wherever invited on the "Signs of the Times", or the evils of modern manners, custims and dress. He says he is a Sion pure missionary Baptist.

Pastor H. T. Vaughn of McAdams is resigning his group of churches to take effect January 1st. Brother Vaughn has done a splendid work here, and we regret exceedingly to see him leave. He is a College and Seminary man, and will give conscientious and acceptable service in any pastorate that may secure him. We heartily commend him to vacant pastorates.

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35,000,000 MILES AWAY

Is the distance of the planet Mars from the earth. No one comprehends these figures. It is almost as difficult to comprehend the significance of the statement that last year more than 900 ministers and the widows of deceased ministers received as a pension from Southern Baptists less than $150.00 per year each.

THE VETERANS—

The veterans who have ceased from active service must be provided for in sickness and old age. The Board therefore makes fervent appeal to the churches of the Southern Baptist Convention.
You will not let them suffer, will you?

IT WILL NOT TAKE A MINUTE—

To write your check for what you owe on the Campaign pledge.

IT WILL NOT TAKE FIVE INUTES—

To add a codicil to your will, making a bequest for the support of the pension systems of the Southern Baptist Convention. The Convention pays pensions to the aged and disabled servants of the cross, their widows and orphans.
Add that codicil today.
A check today.
A legacy in your will today.

Relief and Annuity Board of the Southern Baptist Convention

Wm. Lunsford, D. D., Cor. Sec. American Exchange Bank Bldg., Dallas, Texas

Department of Evangelism

Conducted by
Rev. R. S. Gavin, D.D.,
Quitman, Miss.

Why the Baptists Should Evangelize Mississippi

There are several important answers to this indirect question:

1. The Unsaved in the State

Nobody knows how many there are—but multitudes of them. According to the best information available, there are practically three-quarters of a million non-church members in the state. Of course, many of these are nominal — but non-countable-members—many of them Baptists, too, who have actually lost their denominational identity. But hosts of them are lost—and need the shepherd spirit that went after the lost sheep. And Baptists, better than anybody else, can undertake this big opportunity in a big way. For in the matter of Baptist per centum in the state, Mississippi heads the list—statistics showing that every two and six-tenths persons one meets in Mississippi is a Baptist—white or colored. What a gloriously gracious opportunity this offers Baptists to evangelize the state, in the interest of both the unsaved and the saved, but unidentified and uncounted!

A noted statesman said the other day that there are multitudes of people in the United States who should not have another cent until other mighty multitudes have more. That isn't the embittered railings of a disgruntled Socialist, either. Really, it's the spirit of evangelism expressing itself in terms of the social, domestic, and economical interests of the people. Let me measure every word as I write it down: Mississippi Baptists should not think of spending another penny for home comfort and local congregational expenses until they have first made ample preparation for the most strenuous and far-reaching campaign ever launched in the state in the special interest of the three-quarter million lost and unidentified church-members in our good state.

2. Our New Program

In some respects it's going to be more problematical to put it on and carry it over than it was five years ago. Many are going to be more willing—and many less. When the commission met in June they drafted this, among other appeals, to our people: "A great Southwide tide of soul-winning in every Church, Sunday School, B. Y. P. U., W. M. U., school, hospital, orphanage, and destitute place in all the Southland, will be the best preparation for all other undertakings." Amen! And it will not only be best by way of preparation—but best also by way of glorious consummation.

A little bit ago Dr. J. B. Lawrence and Miss Lackey sent out from the press what they were pleased to call "A State Mission Manual." It's forty-five pages of gold-nuggets! Here are two brief quotations: "The first great task is always and must always be the creation of a Christian constituency. In this task, evangelism comes first. No denominational program can be made effective which does not root itself in evangelism." "Orphans' Homes, Hospitals, Schools and Colleges are all important—and no denomination can be really great without them; but they are fruits of denominational life and draw their sustenance from it. Without State Missions to go before and cultivate the soil, none of these institutions could have been esatblished and maintained. Hence, State Missions are fundamental in every denominational program in that it furnishes through evangelistic work, the basis for all denominational growth."

In my own humble judgment, a mighty state-wide, year-long evangelistic campaign will do more for the big 1925-program's success than anything else it is possible for us to do.

3. The Gipsy Smith State-Wide Awakening

So far as I can recall, no other individual has ever so awakened our state religiously as has Gipsy Smith. He has literally "revived" the entire state, either directly or otherwise. There isn't a community anywhere in the state that hasn't experienced the awakening impact of his city- and county-wide campaigns. And while Mr. Smith is a Baptist, still, as is the custom of practically all evangelists who specialize on inter-denominational—or non-denominational—meetings, one might hear him through an entire series and never know positively that he is a Baptist—that is, judging from the subject matter of his fine, spiritual sermons.

This is not written down in the spirit of adverse criticism, for, personally, I admire Mr. Smith very much and am persuaded that eternity alone can reveal all the actual good he has done, and is still doing, in our state.

Not only has his work among us resulted in thousands of conversions and accessions — but Laymen's Leagues, Flying Squadrons, etc., cover the entire state like militant companies of a mighty army.

And they have wrought well, and accomplished great good. But it is my own opinion that these good organizations, in the amalgamated form in which they came into being, have about reached the limit of their usefulness. The thousands of Baptist men in them now need the impelling call of a state-wide, year-long evangelistic campaign within the limits of their own denomination. They're ready—and will respond almost to a man, when the call comes. They have experienced the thrill of personal testimony and work, and they're anxious to plunge full length into any big evangelistic undertaking.

4. The Low Spiritual Ebb of Our Own People

This reason for the launching of a big, year-'round evangelistic campaign by Baptists, almost amounts to desperation. The spiritual thermometer of most of our churches does not indicate a healthy, normal temperature.

The little man had just returned from church and they asked him what the minister's text was. He replied: "Many are cold—but few are frozen." I wouldn't try to be an alarmist—and God save me from becoming pessimistic; but the little man's answer is apropos: "Many are cold—but few are frozen." The indictment registered against the "church of Sardis" is true of most of our churches today: "Thou hast a name that thou livest—and art dead."

One of the outstanding problems today, they tell us, is the country church. It's dying—dying of disintegration — depletion —dissolution—exhaustion—distraction— stagnation —just dying! And the city- and town-church is likewise in a rather bad way. To be sure they are not inactive—if anything, they're **over-active.** "While thy servant was **BUSY HERE AND THERE,** the man was gone." There you have it! That's the sad plight of city- and town-churches not a few! Never have all the forces and agencies at our command been better and more efficiently organized in the interest of kingdom-affairs: gifts in larger sums than ever known before find their way into the Master's treasury —this, too, is fast coming to be the rule, rather than the exception; ingatherings are common—constant—and often in large numbers. And yet there is an absence of spirituality that is appalling! Oh, how we need the Holy Ghost's fire to burn away all the dross! This alone makes a mighty revival awakening necessary —and it's one of the sure results that would come to use.

5. The Methodists' "Unification" Problem

It's a problem—and will eventually result in uniting the Northern and Southern Methodist "churches"—not individual Methodists. Back of the movement is the desire, on the part of the Northern Methodists as a rule, for more centralized ecclesiastical power. In other words, they want to carry to the highest exponent possible the very thing that Baptists have always scouted, discouraged, scorned, namely: **Centralized Ecclesiastical Authority.** Nor will Southern Methodists swallow the dose—even though the "higher ups" try to pour it down their throats. Just the other day I saw this in one of the leading dailies, over the name of a substantial, life-long Methodist: "I was born and reared in the black belt of Dallas County, Ala., and all of my family have been Methodists for generations past—but if the churches unite, we will certainly withdraw." Thousands of others will do the same thing.

What an opportunity we have now to show these dissatisfied Methodists that the very principle which forces them to sever relationships with the church of their fathers, **is the most** distinguishing characteristic of Southern Baptists!

Besides, I have a conviction that we as Baptists owe the Methodists a debt which we can pay only in terms of a big, soul-winning, life-saving evangelistic siege. For unless I am mistaken in my conclusions, if the people called Baptists had been as evangelistic in practice as they were orthodox in belief back yonder in the days of the Wesleys, there would never have been a Methodist church.

Of course, I wouldn't think of making our Baptist churches mere places of retreat for people who for the sake of principle have been forced to leave their first love. Still, on the other hand, every advance step that Southern Methodists have ever taken has brought them a little nearer the Baptist position. And the things that make good Baptists out of loyal Methodists have to be taken like some medicines the doctors prescribe—in broken doses!

Personally, I am persuaded that if this unification question ever materializes, it will offer Southern Baptists the finest and most promising opportunity they have ever enjoyed of showing themselves "wise as serpents and harmless as doves."

6. The Psychological Effect of Concerted Action

This reason needs no elaboration. All can do lots more when working together than when working at haphazard, or, as we often vainly imagine, "when the spirit moves us."

Let's put on a big, year-'round evangelistic siege!

Boss: "Well, did you read that letter I sent you?"

Office Boy: "Yes, sir, I read it inside and outside. On the inside it said, 'You are fired,' and on the outside it said, 'Return in five days.'"

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AFTER FORTY-SIX YEARS

By Dr. W. B. Crumpton

In 1878 the yellow fever raged, for six weeks, in Meridian, Miss.

I was pastor of the First Baptist Church and, with all the other pastors, remained through the epidemic. Some four hundred of the citizens fell victims to the disease.

Attending the Bigbee Association at Livingston, not far away, I dropped in on my old church on September 15th.

I remember the city when it was a straggling, piny-woods town at the crossing of the Mobile and Ohio and the Vicksburg railroads. That was before the Civil War.

Called to the pastorate of the church in 1877, when on my farm in Dallas County, without their ever seeing me, I thought it but fair that I should accept without seeing them. I had been praying the Lord to open the way for me to give all my time to the ministry. The call, so unexpected, seemed an answer to my prayer.

I had an acquaintance with them, which the church knew not of.

After my three years in the war, I spent the balance of the year 1865 making a crop on a farm in Lowndes County.

The next year, I was on a farm in Newton County, Miss. The year before I had my first definite impressions to preach, but had told no one of it.

The matter gave me considerable trouble in Mississippi, but lack of education confronted me like a great stone wall.

Distressed about it, I prayed as I plowed. One day, I determined to settle it. I drove my mule into the jamb of the fence and out in the woods under a crab-apple tree, I made a complete surrender to God. Education or no education, I told the Lord I would do what He wanted me to do.

My school advantages had been poor. I had been much in school, but I was a poor student—I didn't like books.

I had traveled much and had seen the world. My army experience was a great schooling, in a way. As I was, I could have gone on, without further training and **talked**, but I wanted **to know something to talk about.**

THE LAUDERDALE COUNTY BAPTIST ASSOCIATION

By L. R. Christie

The Lauderdale County Baptist Association met September 24th-25th with the Pine Grove Church in the extreme northwestern corner of Lauderdale County. In spite of the fact that the meeting place was far to one side of the association territory, and the further fact that the weather was rather threatening both days, the sessions were largely attended; twenty-seven of the twenty-nine churches were represented, and the spirit was enthusiastic from start to finish. Organization was effected by the re-election of Reverend Blanding S. Vaughn, pastor Southside Baptist Church, as moderator, and Mr. W. W. Collier of Kewanee as clerk and treasurer. Brother J. E. Byrd represented the Baptist headquarters, and delivered an informing and stimulating address on the Campaign at the morning session of the first day. The afternoon was given over to the consideration of the report on Education. We were fortunate in having with us President J. L. Johnson of the Woman's College, Hattiesburg, who captivated the association with a unique and timely address on Christian Education. His appeal was not only in behalf of the institution which he immediately represents, but our whole system of schools and our whole cause of Christian Education. Brother Byrd followed him in a characteristic address on the subject that lies most heavily upon his heart—the Sunday School. Miss Minnie Parker, Educational Secretary, of the First Baptist Church of Meridian, made a splendid address on the work of the Baptist Young People's Union. The program was arranged so as to indicate that the Baptists are in the position of educating all the way through from the Cradle Roll in the Sunday School through the schools and colleges and on to the graduate courses in the universities.

Thursday morning was given over to the consideration of the report on Missions, a magnificent document prepared and read by Dr. J. C. Owen, the new pastor of the Fifteenth Avenue Baptist Church of Meridian. Mrs. Owen, the pastor's wife, had been specially requested by the Meridian Baptist Ministers' Conference to speak on Foreign Missions, her years of residence in China having especially qualified her for this service. She charmed the people in an address bristling with first-hand facts and full of spiritual earnestness, as she plead for the biggest cause in the world. We are particularly fortunate to have these fine and experienced workers in our section and in our state. Dr. D. M. Nelson was with us, and followed Mrs. Owen in an address on the 75 Million Campaign, which stirred the association in a most remarkable way, insomuch that they resolved to make the quota a minimum objective between now and December the first.

The afternoon was given over to the consideration of the report on Social Service, which was submitted by Brother C. C. Dunn. The discussion was led by Mrs. Sarah E. Hendon of the First Baptist Church, Meridian, who gave a most delightful and informing story of the wonderful work being done at the Good Will Center in Meridian. Following this Dr. J. R. Carter of the Baptist Orphanage told the story of the work and needs of the great institution over which he presides. The association promised him that they would send another car of supplies this Fall as they did a year ago, only they would see to it that the contents of the car was substantially increased.

An interesting item was the decision of the association to purchase a large tent for an aggressive evangelistic campaign throughout the territory of the association during the coming year. The Executive Committee will organize in a large way for this campaign, and we mean to make the coming year the most successful for the winning of lost souls to Christ in all the history of the association. Our faces are toward the morning.

MARION COUNTY ASSOCIATION

The 105th annual meeting of the Marion County Association was hospitably entertained by Shiloh Church. At the roll call of the first session there were 17 of the churches represented by letter and delegates, many sending several cars of people; the one remaining church soon came in with their delegates and report. Pine Burr Church was added to the list of missionary churches. They came with their report and delegates. This makes 19 missionary churches in the county. There was a fine crowd at the beginning, that was continued through the entire three days' session. The spirit was wonderful.

The officers were elected as follows: Moderator, Judge T. P. Dale, a layman of unusual ability as a lawyer, and also a splendid worker in any line of denominational work he is called on to do. He made a splendid presiding officer in the association. He succeeded Prof. W. Jacobs, who has moved out of the association. Mr. W. R. Fortenberry was elected treasurer; Miss Jennie Watts was re-elected as clerk. Rev. W. A. Roper, a visiting minister from Tylertown, preached the associational sermon in the absence of the one elected to preach.

The visiting brethren were J. E. Byrd, R. B. Gunter, L. E. Lightsey, W. A. Roper, A. F. Davis, B. H. Price, and T. D. Cox, each one speaking during the meeting on some phase of the denominational work.

....Rev. Wayne Alliston, the county organizer, was present Friday and Saturday and in the afternoon Sunday. In the ten months he has been in the county he has gotten hold of the work and is leading in a great way. When plans were laid for the full wind-up of the Campaign every church entered into it in a great way. The association voted to make October 19th a day of prayer in every church. The following week Brother Alliston hopes to reach every church in a day or night service. He has already enlisted several ministers to assist him.

Sunday the program was very unique in its arrangement. It was given over to the Committee on Missions. Mr. T. C. Griffis, chairman, had arranged several playlets and songs emphasizing tithing and stewardship and different phases of missions. They were given before the mission sermons preached by Rev. J. B. Hemphill in the morning and Rev. Wayne Alliston in the afternoon. This program made a great impression on the large crowd assembled. At the close the meeting reached high tide where one brother was moved to call for a volunteer offering for missions. People rose up all over the house and came and put their offering on the table. There seems to be more interest throughout the association than ever before. The next meeting will be held with Clear Creek Church.

—Reporter.

IN MEMORIAM

Tribute of Respect to W. W. Patrick

Once again Concord Church has been called upon to give up another of its most loyal and consecrated members, W. W. Patrick. We haven't language to express our great loss. Brother Patrick was born November 14, 1852; died August 16, 1924. On January 21, 1873, he was married to Miss Catherine Walters. To this couple were born five children, Mrs. Gennie Thom, Mrs. Callie Mize, who died several years ago, Mr. W. R. Patrick and Mrs. Leona Collier. Brother Patrick lost his wife about four years ago, and about a year ago gave up housekeeping and made his home with his daughter, Mrs. Gennie Thom and son, Walter.

W. W. Patrick was a consecrated member of the Concord Church for 48 years. He served as church clerk for about 30 years. It was said by his pastors that he was one of the most efficient clerks they ever knew. Rev. W. P. Chapman, who was his pastor for sixteen years, said of him that of the sixteen years he was Brother Patrick's pastor, he beat him to the church twice. If W. W. Patrick had a hobby it was in being on time. He was a great lover of home and community. He was a man that never talked about and made remarks of his fellowmen. He is gone, and yet we trust his example and influence will live on through eternity, and while his place in the home and community will be difficult to fill, yet he left a noble son who is well-equipped and can fill it in every way.

If the deceased had an enemy this committee never knew it. Space forbids to say all the good things that could be said of this great soldier of the Cross.

We extend to the son and daughters who are thus bereft, our sympathy.

D. W. Moulder, Pastor.
G. S. Ware,
Mrs. Effie Penington,
Committee.

GENERAL ASSOCIATION

The General Association of Southeast Mississippi meets with Antioch Church, six miles southeast of Louin, the 28th and 29th of this October. Preachers' conference Tuesday night before, the subjects for preachers' conference are as follows: First, define the office work of the Holy Spirit in all of its phases in human redemption. Second, what is the best method of developing a rural church in the grace of giving, and define the New Testament plan of giving. The noon trains Tuesday will be met with conveyance at Louin. Those going on the early and late trains will go to Stevens, thence out on the motor car to the Antioch Crossing, which is half mile north of the church. I suppose conveyance will be there. We are expecting an overflow in attendance and mission funds.

—T. J. Waldrup, Pastor.

REV. J. J. WALKER

It was my pleasure and privilege to work with Brother Walker in a meeting, where he is pastor, Carriere, Miss. He has been on that field for several years, and has done a splendid work. We had a helpful meeting this time, with over 20 additions to the church and a growing interest to the last service.

But the thing I am anxious to say now is that it is a real joy and blessing to be associated with a man who is rich in the grace of our Lord. For more than forty years Brother Walker served faithfully and successfully. His experience has been trying but strengthening, his step is a bit shortened but his spirit is tender and sweet. He is resigning at Carriere, wisely I think, but would be glad to be located in another field where he can serve heroically till the battle is over and the victory is won.

My association with him leads me to commend him heartily to many fields in the state, of course to some one of which that is vacant and looking for a leader. I'll be glad to write a further word to any enquirer interested.

Devotedly,

—O. P. Estes,
Picayune, Miss.

CHOCTAW

The Choctaw County Association met with the Fellowship Church October 2 and 3. The brethren soon found that the church was correctly named, for the fellowship throughout was the finest ever. Rev. H. M. Whitten was re-elected moderator and Brother G. D. Weatherall clerk. Dr. S. L. Morris preached the introdustory sermon, and it is said by all to have been one of the greatest sermons ever delivered to the association. The reports all showed that they had been prepared with care. The reports and speeches all sounded an optimistic note, and the brethren went away filled with the determination to finish the task. Among the visitors were Miss Mamie Slaughter and Rev. T. W. Green representing the State Board, Dr. J. D. Ray, Starkville, Revs. Young and Vaughn from Attala County, Hicks and Putnum from Webster County and West and Jennings from Sherman, Miss. All the visitors added very much to the success of the meeting. The next Association will be held at Chester, and the County Sunday School Convention and Normal at Mt. Pisgah. G. D. Weatherall was re-elected a member of the State Board, and Mrs. H. L. Rhodes will represent the Association in the next Southern Baptist Convention.

—H. L. Rhodes.

PRENTISS

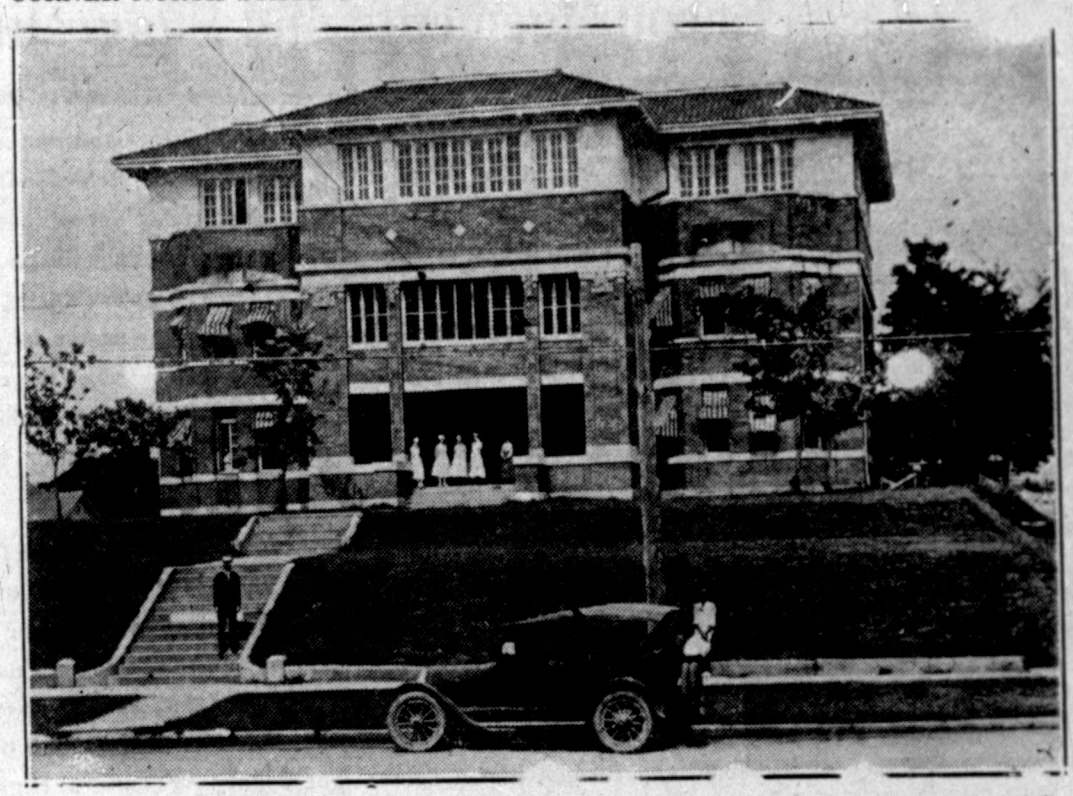
Missed you at our Association. Wish you could have been with us. We had a great meeting, a fine attendance and a most excellent spirit. There were four conversions during the meeting—something out of the ordinary. I had arranged for evangelistic services to be held at night during the sessions of the Association.

I have been called here for the fourth year of my third pastorate with this church, but up to now, I have declined the call. Do not know that I shall accept—rather think I will not. Hope to remain in Mississippi, if the Lord wills I shall. Many blessings upon you and family.

—J. B. Quin.

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LAWRENCE COUNTY BAPTIST ASSOCIATION

The Lawrence County Association met with Crooked Creek Church October 3rd, 4th and 5th. The writer was elected moderator, J. I. Breland clerk, E. V. Catt treasurer. The reports coming up from the churches showed some improvement over last year's work. Brethren J. E. Byrd and H. B. Price were present and delivered some splendid messages. The association voted unanimously to have one doctrinal sermon preached during each association. Brother C. E. Bass of Monticello preached the sermon this year on the two church ordinances. A fine spirit prevailed through the association, many were heard to say that this was the best meeting of this body that they had attended in many years. The messages and sermons were all conducive to higher ground in the Christian life.

—B. E. Phillips,
New Hebron, Miss.

WHAT IT HAS DONE

I am not a writer, neither am I prepared to tell just what the 75 Million Campaign has done for me, and that is what I have been asked to do, but will just say a few things it has done for me as a Southern Baptist. I think every one of you who read this will agree with me and say that it has done the same for you.

I know and you all know the 75 Million Campaign has been one of the greatest religious movements in the history of Christianity; that it has drawn the churches closer together, causing each and every one of us to realize more fully the responsibility resting on us as a church and even as an individual.

It has been the cause or a large number of Baptist people becoming tithers, and we realize as never before that the tenth of all we have belongs to God, we are not giving it to him. It is his already. We only sin if we don't give it to him, for we rob him who gave himself for us and cause His cause to suffer for the lack of it.

The 75 Million Campaign has caused our W. M. U. ladies to study and work as never before, and it has only drawn us closer to the Master, so let us as this the last year of the Campaign draws to a close, not forget that our duty doesn't stop here but goes on with the same loving interest as in the five years past and shall go on until we shall see the whole world full of His glory.

—Mrs. W. B. Ellington,
Goodman, Miss.

TOO LATE

I stood at the bedside of a seventeen year old girl as she was dying. She said, "I started twice and he drove me back." Her uncle asked her where she started. She told him, "To God, and the devil drove me back both times, and now it is too late; I can't get to him." She soon passed away and we bade her goodbye forever. Why not be ready? Why not get ready now?

—Mrs. L. Bullock.

ATTALA COUNTY NOTES

By A. T. Cinnamond

Kosciusko First Church has just closed a revival meeting in which Pastor V. E. Boston of Winona assisted. Pastor and people were highly pleased with Brother Boston's strong gospel preaching. Results were sixteen members added and much seed sown for future harvests.

Pastors White, Vaughn, Roebuck and Young report splendid revival meetings in their several churches this summer. We trust they will be reported in detail to the Record.

Encouragements and Suggestions

Utica and Pine Bluff Churches are making a most encouraging record. In Pine Bluff there were 37 additions by baptism in their meeting, 24 by letter, one by restoration and one by relation. The Church has completed, except the paint, a two story Sunday School annex 18 by 72 feet, enabling the Church to accommodate 400 members in the Sunday School, and an auditorium for 450 people which is filled at practically every service. Brother Owen Williams, the pastor of these Churches, attributes this success largely to Brother J. E. Byrd's work during the meeting of the Sunday School Institute. The Utica Church had 33 additions, the pastor doing the preaching, 19 for baptism and 14 by letter. The building committee was appointed at the close of the meeting to erect a Sunday School annex 20 by 60 feet, two stories high. Brother Williams, who was formerly an enlistment man, is rejoicing because of the progress of the work. We give this to provoke others to emulate.

An encouraging example of what can be done in State Mission work is to be found at Fulton, the county site of Itawamba County. Some five years ago the Board assisted a quarter time Church there in building a house of worship with Sunday School rooms provided. The Church then moved up to half time and the Board has been assisting in paying the salary with a small supplement since that time. The pastor, Reverend A. J. Darling, writes that at the close of this year the Church will ask the Board to wean them as they have decided to go to full time, pay the pastor a salary of $1,500.00 and furnish him a home. The County Agricultural High School with brick buildings is located at Fulton. We know of no more encouraging example of what can be done with State Mission funds than the one under consideration. It is always encouraging for a Church to grow until it is strong enough to walk alone. We rejoice in the privilege of helping such a field. There are other encouragements. One is the fact that August collections of this year were almost twice what they were for August 1923. September surpassed last year and at this writing October is several thousand ahead of October of the same date of a year ago. Two ladies wrote some time ago asking that they be joined in prayer that the way might be opened whereby they could pay their pledges in full. They had gotten behind and saw no way of paying. They write now that the way has been provided. A layman who made a large subscription and has paid his pledge, writes that he has $500.00 more to put into the Campaign. He states that his Church, which is full time, will pay up in full and that he is putting forth the best efforts to get every church in his County to do likewise. His service is all voluntary. Another encouragement is the loyal, hearty, and unselfish co-operation given by both pastors and laymen.

It is exceedingly important at this time that we shall not delay. The best time of the year to pay up in full is October. Every individual church member should concentrate his thoughts upon victory by the 31st of October. Our books will close for this Convention year's work on that date. Positively it is the 31st. The treasurers should send in the funds as fast as they receive them. This will distribute the work in the office and avoid such a rush right at the last. Let us think victory and talk victory and pray for victory. If the members in every Baptist home would set apart a time once a day to pray for victory, there is no doubt but what we would go far beyond our quota. Let no one have it to say that Mississippi Baptists have failed.

The Baptist Sunday School Board proposes to furnish free of charge duplex envelopes, for 1925 contributions, to churches which have not heretofore used the budget plan or to churches which have heretofore used it but have discontinued it. They are doing this for one year in order to introduce the system into the churches. Churches desiring these will please notify the writer the number desired.

R. B. GUNTER. Corresponning Secretary